

213  
A  
DISCOVERSE  
OF  
THE SABBATH  
AND  
THE LORDS DAY.

WHEREIN  
THE DIFFERENCE  
BOTH IN THEIR INSTI-  
TUTION and their due OBSERVATION  
is briefly handled.

BY  
CHRISTOPHER DOW, B.D.

*The second Edition.*



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263  
264  
265



## To the Reader.

**H**He substance of this discourse, being at first, the materialls of some letters written for the satisfaction of a private friend, was afterwards drawne together into the form in which it now appeares, and found the favour, from some unto whom it was communicated, to be desired to the Presse; for which end it hath lyen in the Lycensers hand, now above a yeare expecting the cōduct of that Reverend Prelate who upon speciall occasion then offered (as it appeares) by command, undertook this argument: Which having performed, like himselfe, with such variety of learning and profoundnesse of judgement, this Pamphlet of

A 2

mine



## TO THE READER.

mine may now justly seeme as unnecessary to follow, as heretofore it was unable and unworthy to leade the way : yet considering that the brevity of it might make it passe and finde acceptance with some; and that, being of a mean strain, it might better meete with common capacities, then larger and more elaborate tractates; I was willing it should see the light, and that in its owne garbe, without any polishing or alteration. And so I commend thee and it to Gods blessing.

**P**erlegi hunc tractatum Theologicum, cui titulus est [A discourse of the Sabbath, and of the Lords day, &c.] in quo nihil reperio sane doctrinae, aut bonis moribus contrarium, quominus cum utilitate publicâ imprimi possit, ita tamen, ut si non intra tres menses proximè sequentes typis mandetur, hæc licentia sit omnino irrita.

Ex Aedibus Lambethanis

Novemb. 18.

1635.

GUIL. BRAY  
R.P.D. Arch. Cant.  
Capel. Domesticus.





A  
DISCOVERSE  
OF THE SABBATH  
AND LORDS DAY.



That men may not be deceived with shewes, and mistake *Judaisme* for *Christianity*; or that they, who so mistaking, use to disrellish all things which suit not with the principles of their *Catechismes*, may not thinke they have ingrossed all Religion and Piety to themselves, and they thereby encouraged to proceed in their hard censures of those that concurre not with them: And that the Piety and religious care, which is eminent in the Governours of our Church and State, may appeare in their true lustre, and outshine those mists, wherewith some seeke to obscure them: And that it may appeare also that they whose chiefeest care, next to their duty to God, is to yeeld all ready and cheerefull obedience to *Gods Vicegerent*, and to those *Reverend Fathers* which



under God, and His *Sacred Majesty* have the oversight of this *Church*, are not hood-winkt in their obedience, or blindly led to yeeld to their Commands without respect to religion or conscience, as if they had rather obey *them* then *God*; I have adventured upon that obloquie, which hath beene the lot of such as (though upon never so good grounds) dissent from these men in opinion. And this I the rather doe in this subject, for as much as in it I have not onely the authoritie of the sacred Scriptures, (which are the rule of things to be beleevd and done) but, the consent also of the whole *Church of Christ*; neither the *Ancient Fathers* nor the *Reformed Churches* (to omit the *Church of Rome*, whose Doctrine though in this case not to bee condemned, is of little credit with those whom I dissent from) ever teaching other Doctrine then that which I shall endeavour the defence of. For whereas in other things which they dislike among us, they have for Patrons the principall Authors of the Reformation abroad, and the Prime Doctours among them, whose learning and piety, much admired by them, may seeme to plead for their over-earnest, and heedlesse embracing of their *Principles*: In these *Sabbatarian Paradoxes*, they are singular and left alone, without the Patronage of those whom otherwise they so much admire, and without the example of any *Church in Christendome*. And I beleieve further (being ledde thereunto by their doctrine, delivered in their Writings extant, and by the generall and constant relation



of all that have knowne their practise and compared it with ours) that there is not a *State* in *Christendome* who have made better provision for the due observance of the *Lords Day*, and the decent performance of the sacred Acts of Gods Worship, then are to bee found in the *Eccllesiasticall* and *Temporall Lawes* of this *Realme*, nor where such *Lawes* are more duely executed by those in Authority, or more generally observed or practised by all, then they are at this day among us. These considerations have animated mee to this worke, hoping thereby to settle the mindes of such as are contrary minded rather for want of due consideration, then out of wilfulnesse and contempt of Authority.

Hee that goes about to vindicate the just liberty of *Christians* in the use of lawfull recreations on the Sunday, shall finde himselfe upon a double disadvantage. 1. In regard of the preconceived opinion among weake people, of their piety and religious zeale which hold the contrary. And 2. in that the strict observance of that day, is by some made a prime *character* of a good *Christian*, to distinguish him from a *carnall Worldling*, and so the *Question* in hand accounted as an infallible marke to know the state of Religion; which stands or falls according as it is either way determined. It behoves mee therefore to walke with a wary and sure foot, and following the truth to strike an equall course betweene an *over-nice strictnesse*, and a *profane licence*: and so to speake in this cause, as that the *soberly religious* shall



shall have no just cause to complaine; nor the *profane* be encouraged to go on in licentiousnesse. Either of which wayes as it is easie to offend, so in whether of the two a man offends most, is as uneasie to determine; the one letting loose, the other ensnaring mens consciences; the one shutting up the kingdome of Heaven, and making the way thither more narrow then it is; the other making it broader, and enlarging the mouth of Hell. My aime and endcavour shall bee to avoid both.

Among those things which have occasioned the generall prevailing of the *Opinion*, That the *Sunday* or *Lords Day* ought to bee observed with such *strictnesse* as will admit no works which may bee called *Ours*, that is, (as they call them) *works of our particular Callings*, and much lesse *Recreations*: it is none of the least that now of a long time among us (contrary to the use of the *Primitive Church*, yea and of our owne in the memory of our *Fathers*) it hath lost its *Christen name*, and entertained the *Jewish*, being vulgarly knowne and called by the name of the *Sabbath*. Whence it comes to passe that men (prone more to respect names then things) never heeding the difference between the old *Sabbath* and our *Sunday*, or thinking it to bee little or none at all, take those places of Scripture, which so severely prohibit all work upon the *Sabbath*, as if they did no lesse belong to *us* now, then heretofore to the *Jewes*: and by this meanes, those precepts, threatnings, and promises which concerned the observation of the *Sabbath*,



*Sabbath*, are pressed upon us point blanck. Whereas indeed they concerne us onely indirectly, and cannot without fetching a compasse, be alledged at all for our *Sunday*. Now the Scripture being so expresse (as it is apprehended) for the strict observance of our *Sunday* under the name of the *Sabbath*, no marvell if men have made it a prime *Case of conscience*, and that so many *scruples* are daily raised, and so many *Traditions* broached about the *beginning* and *ending* of the *Sabbath*; about the *works* of a mans particular *Calling*, what they are, and how farre *lawfull* on that *Day*: what are the proper *duties* of the *Day*, and the like? For the cleare resolution therefore of this *Question*; *Whether the use of Recreations may stand with the due observation of the Lords Day*, it is convenient that I have some recourse to the *Sabbath*. Where because I love not [*Cramben sapius coctam apponere*, or] to stuffe my Discourse with a tedious explanation of those things which are commonly known, and every where to be found. I will with as much brevity as the cause will suffer, inquire into these 4. particulars.

1. *Whether, and how farre forth the fourth Commandement concerning the Sabbath is moral, and perpetuall, and so belonging to Christians?*
2. *When, and by whom the Lords day was instituted?*
3. *What works the Iewes might doe on their Sabbath?*
4. *Whether, and what liberty Christians now have on the Sunday more then they had, and how farre that liberty is to be extended?*



What the  
Moral law  
is.

What the  
ceremoni-  
all law is.

What the  
Judiciall  
law is.

To begin with the first. The law which God gave unto his people the Jewes (according to the three-fold variety of the object, or things prescribed) is three-fold, *Morall*, *Ceremoniall*, and *Judiciall*. The *Morall* is that which concernes the *manners* of men, and belongs to them as men: and this commands those things which are in themselves acceptable, and well-pleasing to God, and those which hee will have all men every where, and at all times to observe, as the perpetuall, and unchangeable rule of living, being the expresse image of the minde of God, according to which, hee (who is the Law-giver) judges it meet and right, that the reasonable creatures should order their lives. The *Ceremoniall* belongs to men, as joyned together in that *Society* which is called the *Church*, and this containes those *precepts* which concerne the *externall worship* of God, and were given by him to the *Jewish Church*, in accommodation to the times, in which the *Church* was under age, and under the promise, and therefore instituted for the *signifying*, *prefiguring*, and *sealing* of the truth of the promises made to them, to bee fulfilled in the exhibition of our *Saviour*: and withall for the preservation of order, and decency in their *Ecclesiasticall meetings*, and *performances*. The *Judiciall* belongs to men as joyned in a *civill Society*, or *Common-wealth*, contraining the forme of *civill government*, to be used by them, tending to their good, as they were a *Society*, and to the preservation, and exacting of the *outward worship* of God, and the *discipline* thereof, as it was commanded in the *Morall* and *Ceremoniall*

Lawes.



Lawes. So that the Ceremoniall Law determined the *Morall* in order to God; the *Politically*, or *Judiciall* in order to men in a *civill society*; and both in accommodation to that *state* of the *Church*: And these though they have in them something which is [*juris moralis*] of *morall right*, and so farre forth are contained under the *Morall precepts*, yet being fitted to serve that *state* of the *Church*, which was to be held in expectation of the *Messias*; when the time came that he was *actually exhibited*, & so the promise fulfilled, the *shadows* were then of no longer use, the *body* being come: and therefore at the time of the *death* of *Christ*, they were abrogated *de jure*, so that they became *unnecessary*, and *unprofitable*, and had their power of *obligation* taken away: And afterward when by the *Apostles doctrine* *Christians* came to understand that *Christ* was the *end* of the *Law*, and when the *Temple* (the seat of their religion, and the place destined to the use of those *ceremonies*) was destroyed, they were *de facto* actually and fully taken away: and those things, which before the *death* of *Christ* were commanded, and in that *interim*, betweene his *death* and the *destruction* of the *Temple* (which was the space allotted for the *solemnne funeralls* of the *Jewish Synagogue*) were tolerable, though already dead, became from that time forward deadly and intolerable. So that, onely the *Morall Law* remains now in force, for the *practise* of *Christians*. The *ceremoniall* and *judiciall* (excepting in that wherein they are reducible to this) are antiquated, and out of date. Now the *precepts* of the *Morall Law* are summarily



comprehended in the *Decalogue* or *ten Commandements*: which had this prerogative peculiar to them, that they were delivered (not by *Moses*, but) by *God* himselfe, and by him written in *Tables of stone*, and preserved in the *Arke*; to shew their dignity above others, and to note out the perpetuity of observance, which was due unto them. Where, before wee apply these things to our present purpose, *two things* are to be noted.

*Aq. 1. 2.*

*q. 100.*

Moral precepts not all equally belonging to the law of nature.

*Aqn. ibid.*

First, That howsoever all the precepts of the *Morall Law* belong to the *Law of Nature* (as being agreeable to reason, which is the rule of *Humane actions*) and are in that respect of perpetuall observance; yet, all of them are not of the same rank, nor belong in the same degree and maner to the law of *Nature*. There are some things which by the instinct of *nature*, and naturall light of the understanding, we presently see to be *good* or *bad*, and which are so plaine, that without any great consideration, they may by the *first principles*, or *common notions* implanted in us, bee either approved, or rejected, and these are absolutely of the *law of Nature*. Others there are that require more consideration of *circumstances*, and the use of *Discourse* to apprehend, and judge of them: and these are so of the *law of Nature*, that notwithstanding they require the help of *discipline*, by which those which are ignorant, and not able by diligent consideration or discourse, to attaine to the knowledge of them, may be instructed by the wise and learned. And lastly, there are some, to the knowledge whereof humane reason stands in need of



*Divine Instruction.* And these two latter sorts, especially the last, though they in some sort belong to the Law of Nature (and were haply at our first Creation, written in the tables of mans heart, in more plaine Characters, and more easie to be read then now since the fall, they are) may, in respect of the other, be termed *moral* [ *non ratione naturæ, sed disciplina* ] not in regard of *nature* dictating, but in regard of *discipline* informing *nature*.

\* Secondly, that the *fourth Commandement* (as it enjoynes the externall observation of the *seventh Day*) is not *morall* either of these wayes. Whence *S. Augustine* <sup>a</sup> saith, That among all those ten Commandements, that onely of the Sabbath is figuratively to be observed; whereas (as hee after saith) Wee observe the other Commandements there properly as they are cōmanded without any figurative signification. And generally the *Ancients* (as *Calvin* hath truely observed) called this Precept <sup>b</sup> a shadow, which (as he there saith) was truely, but not fully said of them. And therefore they doe better, and more fully expresse the nature of this Commandement, which say it is <sup>c</sup> partly *morall*, and partly *ceremoniall*. So *Peter Martyr*, and generally all *Divines* both reformed and others, use now to speake. Now if any shall therefore thinke it unworthy a place in the *Decalogue*, & to be rankt with those precepts which are *morall*, and of perpetuall observance; <sup>d</sup> *Aquinas*

\* The 4. Commandement as it enjoynes the observation of the seventh day is not morall.

a Inter omnia illa 10. precepta solum ibi quod de Sabbato positum est figurate observandum præcipitur. Aug. ep 118 cap. 12. Cetera ibi precepta proprie sicut precepta sunt sine ulla figurata significatione observamus. Idem. Ibid.

b *Iust. l. 2. c. 8. §. 28. Umbratile veteres nuncupare solent. Dimidia tantum ex parte rem attingunt. Idem. Ibid.* c Sabbathi præceptum est partim Morale, partim Ceremoniale, unde in eo continetur aliquid æternum, & aliquid temporarium. Mart. Thes. in Exod. 2. d *Aquin. 2. 2. q. 122. art. 4. ad primum & secundum. Vid. eundem. 1. 2. q. 100. art. 5. ad secundum.*



may seeme to give them full satisfaction, who  
 faith, 1. That the Precept concerning the sancti-  
 fication of the *Sabbath*, is put among the Precepts  
 of the *Decalogue* for that which is *morall* in it.  
 2. That this Precept as *ceremoniall*, ought rather  
 to have a place in the *Decalogue* then any other:  
 The other *Ceremonies* being signes of some parti-  
 cular effects of God; but this of the *Sabbath* was a  
 signe of a generall benefit, viz. the Creation of the  
*Universe*: So that that which *Amesius* will have a  
 most certaine rule, and received among all the  
 best *Divines*, (as he calls them) That all, and onely  
 the *Morall* precepts were delivered by the voyce of God  
 himselse, and by Him written in the *Tables of stone*, is  
 not true, unlesse Sr. *Augustine*, *Calvin*, *Martyr*, &c.  
 bee in his esteeme none of the best *Divines*. Yet  
 perhaps we may admit that rule so farre as to say,  
 That all the *morall* Precepts are contained in the  
*Decalogue*, and that every Precept there contained  
 is *morall*, though all of every Precept bee not so,  
 but may have something that is *ceremoniall* annex-  
 ed to it: which haply God thought good to place  
 among the *morall* Precepts, to intimate the perpe-  
 tuall necessity of having some *Ceremonies* in the  
 Church; though that ceremony be not necessarily  
 perpetuall, but (with the rest of that nature) to  
 expire at the death of Christ: which though wee  
 admit, yet cannot any justly charge us, that wee  
 diminish any of the *tenne words*; or that wee ex-  
 punge one *Commandement* out of the *Decalogue*;  
 in as much as wee affirme, that onely which  
 was *ceremoniall* in this *Commandement* to bee ex-  
 pired

Medul.  
 Theol. 2.  
 c. 15. n. 11.

Deut. 4. 13.



pired and out of date, and that there is in it a *morality* still remaining, which retaines its full power of obligation, and exacts the same obedience, under the same penalty, which it did at its first promulgation or inscription in the heart of *Adam*. In which respect, the *Church* hath good cause still to use her accustomed *Antiphona* at the repeating of this *Commandement*, as well as at any of the rest, and to pray, *Lord have mercy upon us, and encline our hearts to keepe this law.*

And here, because some, who love to have this *Commandement* termed *morall*, ( though thereby they intend no more then what hath been already granted ) use so to argue, as if they did not acknowledge it at all to bee *ceremoniall*; it will not be amisse, before wee proceed any further, to answer some of the principall Arguments that are brought to this purpose.

And I will begin with that of our *Saviour*, *Mat. 5.17. Thinke not that I came to destroy the Law or the Prophets; I came not to destroy, but to fulfill.* Which words ( in their opinion ) make strongly for the *morality* and *perpetuall obligation* of the *fourth Commandement*: For from hence they argue to this purpose. That which our *Saviour* did not *destroy* but *fulfill*, is still in force; but hee did not *destroy* the law contained in the *Decalogue*: Therefore it is still in force.

For answer hereunto, I say, That in this argument two things are by them supposed.

*First*, they suppose, that by the *Law* in this place,



place, is meant onely the *Law* contained in the *Decalogue* or *ten Commandements*.

*Secondly*, That our Saviours *fulfilling*, and not *destroying* this *Law*, was the *ratifying* and *perpetuating* of the observation of it under the *Gospel*.

If wee grant them both these, wee shall condemne the *Christian Church* for altering the day from the *seventh* to the *eight* or *first day of the week*, which alteration cannot stand with this exposition of our Saviours speech; who, in the words following, saith expressely, *That not one jot or tittle shall passe from the Law*. But both these are beside the meaning and intent of our Saviour, as will easily appeare to any that (with indifferency) doth consider his words. For,

*First*, the *Law* which our Saviour here speakes of, is of larger extent and latitude, and comprehends not onely the *Decalogue* or *law Morall*, but the *Ceremoniall* and *Iudiciall* also: As being indeed put for the *Pentateuch* or *five books of Moses*: And so, *The Law and the Prophets*, as much as, *Moses and the Prophets*: Which formes of speech, are used as a *Periphrasis* of the *old Testament*, of which these two are the maine essentiall parts: The *Books of Moses*, so containing and describing the *Law*, that they referre whatsoever else they containe, unto that, receive their *denomination* from it, as from the principall subject of them. The *Prophets*, (that is, *their Books*,) comprehend all the rest of the *old Testament*, which the *Hebrews* divide into the *former* and *later Prophets*; and the *Hagiographa*: All which (though they be not *Prophecies*) being

Luk. 16. 29

31.  
Maldon. in  
Matth. 7. 12

Frax. Lucas  
in loc.



being written by *Divine inspiration*, and by *holy men* as they were moved by the *Spirit of God*, may justly bee termed, *The word of Prophecy*, and passe under the name of the *Prophets*.

2. Pet. I. 19  
& 21.

That the *Law* is taken in this sense, is manifest by the use of the same phrase else where : Where, not onely the duties commanded in the *Decalogue*, but *Christ* and *faith in him*, is said to bee taught and witnessed by the *Law* : to which purpose the Apostle *S. Paul* useth the same phrase, *Acts* 28. 23. *Rom.* 3. 21. Now, what word in all the *Decalogue* gives witnesse to *Christ*, or perswades the *faith*, which is required in him ? Certainly, ( however some have found not onely the *faith in Christ*, but the *Sacraments* also of the *new Testament* commanded in the *Decalogue*, yet ) there is no one word there which imports any such thing.

Yea, the very context evinces thus much : for our Saviour, having thus prefaced his exposition of the *Law*, keeps not himselfe within the bounds of the *Morall Law* ; as appeares *verse* 38. And therefore Interpreters generally upon this place, shew how our Saviour did not *destroy* but *fulfill* the *Ceremoniall Law* also, as well as the *Morall*, which were altogether needlesse, if by the *Law*, that onely were understood.

Now, the *Law* being ( as it must needs be ) thus largely taken, any man may easily perceive that the *not destroying* but *fulfilling* of it, is not the *ratifying* and the *perpetuating* of the observation of it under the *Gospel* : for who sees not, that upon this ground they might conclude for *Circumcision*,



and the *legall passeover* and *Sacrifices*, with all their *typicall Rites* and *Ceremonies*, as well as for the *Sabbath*?

The truth is; our Saviour as hee was to *fulfill* not onely the *Morall* but the *Ceremoniall* and *Judiciall* Law also: so he speakes of all, and did indeed, *not destroy*, but *fulfill* them all, though in a different manner.

How our  
Saviour  
fulfilled  
the whole  
Law.

Rom. 8.3,4

1. He fulfilled the *whole Law*, by his actual and personall *obedience* to it, and by *supplying* the *defects* of it, that it, being unable to *justifie* us in it selfe, might by the help of his grace and accessi-  
on of faith in him, be able to performe that which otherwise it could not.

Rom. 3.31.

2. Hee fulfilled the *Ceremoniall Law*, and so the *Judiciall* too, so farre as it was *typicall*, besides his *subjection* to them, by a *reall exhibition* of that whereof they were *shadowes*. And though by this meanes, their observation (according to the letter of the Law) ceased, yet did hee not hereby *destroy*, but *perfect* them; according to that of the *Apostle*, speaking of *Circumcision*, which was a *legall Ceremony*. Doe we then (saith he) *make voyde the Law through faith*? God forbid: yea, we *establishe the Law*. This place then, expounded according to the true meaning and intent of our Saviour, makes nothing for the *totall morality* of the *fourth Commandement*, nor is in the least, contradictory to what I have delivered concerning it.

Secondly, they argue from the Institution of the *Sabbath*, which was (say they) in the *beginning of the World*, in the time of mans *innocencie*,  
when



when there was no need of *Ceremony*; and therefore it was *morall* and *perpetuall*.

To this I answer, 1. That it is not universally true, that whatsoever precept was given to *Adam* in *Innocencie*, was therefore *morall* and *perpetuall*; for then the *symbolicall* Precept of not eating of the *forbidden* fruit, must be such; which no man, (I suppose) will affirm. 2. If it bee true (which *Willet* hath affirmed, and that by *ten reasons* which he there alledgeth) that *Adam* fell the same day that hee was created, then did hee fall before the giving of the *Precept* for the observation of the *Sabbath*, and had it not in the state of *Innocencie*. But the truth is, this is a meere conjecture disputable any way, so as a man may better oppose whatsoever is affirmed, then solidly conclude any thing. 3. If it bee not false that the *Sabbath* was then *instituted*, yet it hath and may, not without good reason, be doubted of. That place which is brought for it, *Gen.2.2.* doth not convincingly prove it. And if the reasons, which are alledged for the *prolepsis* in that place, bee without prejudice considered, their opinion who so expound it will not seeme improbable, as 1. That there is no mention any where made of it, to have beene observed by the *Patriarchs*. 2. Where it is first spoken of, *Exod. 16.* it is spoken of as a new thing not knowne to have beene observed before. 3. In that it is called a *signe* betweene *God* and the *Israelites*, that hee was their *sanctifier*, and *deliverer* out of *Egypt*, which it could not be if it were given to all *Nations* in *Adam*. But last-

Dr. willet  
on Gen. 3.  
23.

Exo. 31. 13  
Deut. 5. 15.  
Ezek. 20.  
12.



Gen. 2.3.

ly, granting the whole Argument, I would faine know how *that day*, that was then *instituted* and *sanctified*, could cease, and another bee *substituted*. How could it bee *morall* and *perpetuall*, and yet determine with the *Jewish Church*? The words which art brought as the *Institution*, say; God *rested the seventh* (N.B.) and for that cause, God *blessed the seventh day*, and *sanctified it*, viz. *that seventh day* on which hee rested. The Text doth not say, God rested the *seventh day*, and therefore he would have one of the seven to bee *sanctified*; That is but the *exposition* or *glosse*, not the *Text*; the word of *man*, not of *God*. But some may haply say, That the particular day was alterable, and upon good ground was altered. This I grant, but say withall, that hee which holds the *Sabbath* to be instituted before the fall, and for that cause *morall* and *perpetuall*, cannot so say, but either hee must wave his owne Principles, or cry up the *Jewish Sabbath* [*postliminio*.]

D. Williams  
p. 197.  
Dod. p. 130.  
Elton. p. 90.

Thirdly, they argue from that of our Saviour (*Matt. 24. 20.*) who foreshewing the destruction of Jerusalem to his Disciples, adviseth them to pray, that their flight be not in the Winter, neither on the *Sabbath day*. "If (say they) this Precept had beene Ceremoniall, then had it beene all one to fly on the *Sabbath day*, as on any other day: because all Ceremonies were before that time (which was not till forty yeares after Christs Ascension) to bee abrogated. But in that Christ doth allow this feare of flying on the *Sabbath Day* more then on any other day of the weeke, hee shewes plainly that  
"the



“the force of the Sabbath was not abrogated by his resurrection, and therefore no Ceremonie.”

Thus they argue. To which it were answer sufficient to shew that hereby they still rush upon the same rocke, and while they labour to establish a needlesse morality of the Lords Day, they unawares bring in *Judaisme*. For the Sabbath day there, cannot with any shew of reason be taken (though now a dayes it is too common so to take it) for the Lords day: and if our Saviour did intend, by bidding his Disciples pray that their flight might not happen on the Sabbath day, to intimate the necessity of the observation of that Day by Christians; then did S. Paul crosse our Saviours intent in numbring that among the shadows which vanished at Christs death; and then hath also the Church of Christ ever since erred in so accounting it, and condemning the observation of it, with an *Anathema* to those that in this point shall be found to *Judaize*. S. Chrysostome is so farre from thinking that the Sabbath which our Saviour there speaks of, did belong to Christians, that upon that ground hee expounds that speech of our Saviour as spoken not to his Apostles but to the Jewes; Thou seest (saith he) that hee speaks to the Jewes — for the Apostles were not to keep the Sabbath, &c. But grant that it were spoken to the Disciples; yet can no such thing be thence collected as they would have. For our Saviour had good ground so to advise his Disciples, notwithstanding G O D at that time required no keeping of the Sabbath. For though the Ceremo-

Col. 2. 16.

Concil. Laodicean. 29.  
In Matt.  
Hom.  
Ο εἰς ὅτι  
οἱς ἰν-  
δουσις ὁ λό-  
γος αὐτῶ  
— ἡ γὰρ  
διὰ τοῦ ἀπο-  
στολοῦ ἐμελ-  
λον σάββα-  
τον τηρεῖν.



Ad. 21. 20.  
*Non fuerunt  
 tanquam di-  
 abolica Gen-  
 tium sacrile-  
 gia fugienda,  
 etiam cum  
 ipsa gratia  
 jam coeperat  
 revelari quæ  
 umbris tali-  
 bus fuerat  
 prænunciata,  
 sed permit-  
 tenda pau-  
 lū eis max-  
 ime qui ex  
 illo populo  
 cui data sūt,  
 venerant.  
 Postea vero  
 tanquā cum  
 honore sepul-  
 ta sunt a  
 Christianis  
 omnibus ir-  
 reparabiliter  
 deferenda.  
 Aug. ep. 19.  
 And a lit-  
 tle before  
 in the same  
 Chapter,  
 — Cum ve-  
 nisset fides  
 quæ prius  
 illis observa-*

*tionibus prænunciata, post mortem & resurrectionem Domini revelata est, amiserunt tanquam vitam officii sui. Veruntamen sicut defuncta corpora necessarium officium deducenda erant quodammodo ad sepulturam. — Non autem deferenda continuo vel inimicorum moribus proficienda. Proinde nunc quisquis Christianorum quavis ex Judeis similiter ea celebrare voluerit, tanquam sopitos cineres erucas, non erit pius deductor vel bajulus corporis, sed impius sepulture violator.*

nies of the Law (and this among the rest) were dead with Christ, yet were they not *buried* (as I have shewed) nor the practise of them *deadly* till the *Temple* was destroyed: till which time, even the *Apostles* themselves were zealous of the *Law*, and retentive of their old *Ceremonies*: to which weaknesse of theirs, our Saviour there accommodates his speech, willing rather that their owne experience in the destruction of the *Temple* should teach them that harsh lesson of the abolishing of the *Legall Ceremonies*; then by a premature urging it, to startle such as were yet weake in faith, or hinder others of that Nation from beleiving in Him. Besides, be it that Christians did hold themselves freed from the observance of the *Sabbath*, yet being among those who still made conscience of it, even to superstition, (as did the unconverted Jewes) it could not but prove very *incommodious* to their speedy and farre flight (which the greatnesse and suddenesse of the danger required) in as much as thereby they should expose themselves to the fury of those who were no lesse zealous in compelling others, then *superstitious* in observing it themselves. In these respects our Saviour might well admonish his Disciples to pray that their flight might not bee on the *Sabbath day*, and yet not



teach them to *observe* the *Sabbath* after his death, or that while the observation of it lasted, they should thinke themselves so tied in conscience of it, that they might not on that day flie farre to save their lives: and much lesse to establish the *morality* of the *Lords day*, which neither *He* nor his *Apostles*, nor the *following ages* of the Church, (till within these few yeares) ever designed by the name of the *Sabbath*, without some *difference* added to distinguish it from that of the *Jewes*. For though wee finde it sometimes called *our Sabbath*, or the *Sabbath of Christians*, in regard that in the maine end of it, it succeeded that, yet generally the *Sabbath* simply put, and without addition, notes the *Jewish Sabbath*, or the *Day* on which it was celebrated, which is our *Saturday*, and the day before that which we keepe; which is therefore called by the *Evangelists* and *S. Paul*, [*πρὸ τοῦ ἑβδόμου*] *one*, or the *first day* from the *Sabbath*, and by *S. Iohn* in the *Revelation*, the *Lords day*: by which name, or that which the same day had among the *Gentiles*, (viz. the *Sunday*) it hath ever since been knowne in the Christian world.

But I will leave these, and now returne thither whence (for the answering of these objections) I have digressed. And having seene the nature and severall degrees of *Morall Precepts*; and in generall, that the *fourth Commandment* hath in it somewhat *not moral*, That I may apply these things to our present purpose, and manifest the truth thereof: I will more particularly inquire into the nature of that *Commandment*, and in it distinctly

Matt. 23. 1  
Mark. 16. 1  
Iohn 20. 1.  
1. Cor. 16. 2  
Revel. 1. 10



Some time  
to be con-  
secrated to  
God, moral

a Hooker.  
p. 378.

b *Morale est  
quantum ad  
hoc, quod  
homo depu-  
tat aliquod  
tempus vite  
sue ad va-  
candum di-  
vinis, &c.*  
*Aquin. 2. 2.*  
*q. 122.*

*Medel.  
Theol. 1. 2.*  
*c. 15. n. 4.*

consider these 4. things. First, *A Day*, or *time* set apart for *Gods service*. Secondly, the *seventh day*, or one in the revolution of *seven*. Thirdly, the particular *seventh* there mentioned, namely the *seventh* from the *Creation*. Fourthly, the strict *surcease* or *rest* from ordinary labours on that day.

For the first of these: It cannot be denied, but that the very *Law of Nature* it selfe (to use the words of a *Worthy* of our Church) requireth no "lesse the sanctification of *times*, then of *places*, "persons, and *things*. For which cause it hath "pleased God heretofore as of the rest, so of *times* "likewise, to exact some parts by way of perpe- "tuall homage. And that (as *b Aquinas*) it is *mo- rall*, that man should depute some time of his life for the service of God: For there is in man a kind of *naturall inclination*, that to every thing neces- sary there bee a *time* assigned: as to our bodily refection, sleepe, and the like: Whence also to the *spirituall refection* of the soule, whereby the soule is refreshed in God, by the dictate of natu- rall reason, a man deputes some *time*. And so to have some times for holy Offices comes under the *Morall Law*, and is absolutely of the *Law of Nature* written in the heart of every man, being invol- ved in that principle which even depraved Na- ture hath ever acknowledged; *viz.* that *God is to bee worshipped*. And therefore *Amesius* hath well observed that thus farre the time of Gods Wor- ship falls under that precept which exacts the worship it selfe: and as God when hee created the world, is said to have *concreated* time with it:



so when he ordained *religious actions*, hee appointed also to the same a *time* for them, as a *necessary circumstance*, without which they could not bee performed. And as the *time* in which such actions are done, so that some *Day*, or *Dayes* should be destinated and set apart for the more *solemnne performance* of those *actions*, may seeme to bee a dictate of the same *Law of Nature*: in as much as the *Heathens* who had no other guide but the *Law of Nature*, had their *solemnne Feasts* and *set Dayes* in all ages consecrated to the worship of their Gods; whereby they manifested (though not the knowledge of the true God, yet) their acknowledgement of that Principle, *That God is to bee worshipped*, and the conveniencie of assigning some *Dayes* peculiarly to that end.

For the second: That *one day* in the revolution of *seven* should be thus set apart: this cannot bee said to bee *absolutely* of the *Law of Nature*: *Nature* being ignorant of this, without the instruction of the *written Law*, in which God hath revealed his pleasure, concerning the [*Quota pars*, or] how much of our time hee requires to bee consecrated to Him: And this will easily appeare to any that doth without prejudice consider it. For it is an easie thing to give an estimate of what *Principles* are *naturall* and written in the hearts of all men; and what are gotten by *instruction*, *discipline*, and *information*: Now men may by the *light of Nature* from the *creature*, climbe up to the knowledge of the *Creator*, and from the nature of *God* conclude his *worship*, and from the nature of his

One day  
in seven  
not absolutely  
Morall.



a Plutarch  
in vit. Thes.

S Chrysoſt.  
Ανδρικών  
τὸν 13.  
tom. 6. p. 542  
Edit. Savil.  
Deut. 5. 15.  
& 24. 18.

Euseb. de  
Preparat.  
Evangel.  
lib. 13. c. 7.

Worship, conclude a time (as to all other things) to be due to it. But to goe further, and to determine what part of our time, wee cannot. For it will not follow that because some time is due, therefore the seventh day more then the eighth of every moneth, which was observed by the <sup>a</sup> Grecians in honour of Neptune, or any other day, above, or under that number. And for this cause it is (saith Saint Chrysostome) that in the giving of this Commandement concerning the Sabbath (which hee calls a Precept not made known to us by our conscience) God added a reason, as because God rested the seventh day from all his worke; and againe, because thou wast a servant in Egypt, &c. Whereas in those Precepts that are purely morall, as when he saith, Thou shalt doe no murther, he onely gives the Precept, without giving any reason at all. Why so? (saith that Father,) because our conscience had taught us this before; so that God speakes, as to those that knew and understood reason sufficient for the Prohibition. Neither doth Eusebius (though alledged by some to that purpose) any way contradict this, when hee saith, That not onely the Hebrewes, but all almost, both Philosophers and Poets acknowledged the seventh day to be sacred: For here it is not questioned, whether the Gentiles which wanted the law of God to informe them, did hold the seventh day as hallowed, but whether they were induced by the instinct of Nature so to account it; or that so accounting it, they held themselves bound to consecrate that, more then any other to the worship of God: The Gentiles (as Eusebius as large



large declares ) came to the knowledge of it from the *Jewes*, and did in that, as in other things, become their *Imitators*, and receive it into their manners. Or upon some other ground or superstition they might account the number of *seven* to be sacred; as because by that number the *Planets* (which they honoured as their chiefest *Deities*) were terminated: for which cause (we know) by their names they intituled their dayes. But what ever were the motive, as it is without all question, that the *Gentiles*, as well as the *Jewes*, held the number of *seven* in great veneration, accounting it the number of *perfection*, and full of mysteries; So it is as unquestionable, that by the light of *Nature* they knew not that that part of our time was to bee separated to Gods service. And therefore *Zanchius* speakes more inconsiderately then be seemes his learning, when hee saith, That *Nature* teacheth all men to consecrate *one day of seven* to the externall worship of God: Which, others (and among them *Amesius*) better considering acknowledge to be onely of *positive* right, and *morall*, not in regard of *nature*, but of *discipline*, as comming under that ranke of *Morall* Precepts, which need instruction to help naturall reason to know, and judge of them. Now, albeit *Calvin* ( who in this as in other things, wants not his followers ) thinks the *seventh day*, not to be so stood on, as that hee would tie the *Christian world* precisely to that: Yet there are many grave and judicious *Divines*, both *Ancient* and *Moderne*, that judge the institution of *one Day in seven* to bee

*S. Aug. de civit. lib. 11 cap. 31.*  
*Hieron. in Amos 5.*

*Zanch. in quantum Precep.*

*Med. Theol. l. 2. c. 15. n. 6*

*Inst. l. 2. c. 8.*  
*D. Calvins*  
opinion of one in seven.



Ἡ δὲ ἐν τῷ  
 θεῷ ἐκπε-  
 ραισμένη αἰ-  
 νιγματω-  
 δὲ διδασ-  
 χαλὴν ἡ-  
 μῖν ὁ Θεὸς  
 παρέχεται  
 παιδείαν  
 τῷ μίαν  
 ἡμέραν ἐν  
 κύκλῳ τῆς  
 ἐβδόμηδος  
 ἀπάντης ἀ-  
 ναπθέναι  
 καὶ ἀφορι-  
 σεν τῇ τῶν  
 πνευματι-  
 χῶν ἐργα-  
 σία &c.  
 Eccl. Pol.  
 p. 379.

so farre morall, as that it doth binde the Church perpetually and immutably. Thus among the Ancients Saint Chrysostome upon those words, *And God blessed the seventh day and hallowed it, Gen. 2.3.* "Here, saith hee, from the beginning God intimates to us this Doctrine, instructing us to separate and lay aside one day in the compasse of every weeke for spirituall exercises. And among our moderne Writers that admired Hooker, saith; That we are bound to account the sanctification of one day in seven, a duty which Gods immutable law doth exact for ever. Thus hee, with many others, whose judgements I honour, yet dare not herein wholly subscribe to them: For the Law exacting the observation of one day in seven, being onely positive (as must needs bee granted) cannot containe in it selfe any perpetuall obligation. For all Lawes of that nature (though made by God himselfe) admit mutation (at least) when the matter concerning which, or the condition of the Persons, to whom they were given, is changed: Now the Day, concerning which this Precept was given, together with the State of the Church, to which it was given, being changed, I see no reason, why the proportion of one in seven, should be simply and in it selfe immutable; Yet thus much I willingly grant them, that (some time to bee set apart for Gods worship, being absolutely of the Law of Nature) that proportion of time, which God himselfe made choice of for his owne People, is the fittest that can bee imagined: and Nature informed by God, cannot but acknowledge His wise-

dome



dome and goodnesse in this choyce, in that he hath so attempered it, that neither the long space betweene can make us forget our duty to him, nor the quick returne of it hinder our providing for the necessities of nature. And hereupon the Church of Christ hath taken it as an obligation belonging to them, and that (as it is in our Church Homily) Gods will and commandement was to have a solemn time, and standing day in the weeke, where- in the people should come together, and have in remembrance his wonderfull Benefits, and render him thanks for them as appertaineth to loving kinde, and obedient people. Thus farre then, this Commandement extends to us Christians, as well as to the Jewes, in as much as to consecrate some part of our time to God, is morall; and a seventh part, though not morall, yet fully chosen, and appointed by God, and observed by the Church of Christ (not as simply immutable, yet) as most worthy to bee retained.

For the third particular. The particular seventh day there mentioned, that is, the seventh day from the Creation; This cannot be said to be morall any way, but is ceremoniall and temporary, and expired with the dissolution of the Jewish Church. And this is generally confessed by all, whom the heresie of Iudaisme hath not infected: and the mutation of the Day approved by the practise of the Christian world ever since the Apostles times, is a sufficient disclaime to the morality of it.

For one of these three must needs hence be inferred. Either that that which is morall may be changed;

Hom. of  
the place  
and time  
of Prayer.  
Part. I.

The 7.  
day men-  
tioned in  
the Com-  
mandemēt  
not morall.



changed; or that the Church of Christ hath now for this sixteen hundred years erred in the change of it; or lastly, that the particular day prescribed to the Jews was Ceremoniall, and not perpetuall. The first, no man will say that understands the nature of morall precepts, and their dependance upon the Law of nature, which is one and the same with all men every where, and in all ages, and in that regard immutable. And hee deserves not the name of a Christian that dares affirme the second. It remains therefore that we pitch upon the third, & confesse that herein that Commandement was Ceremoniall & not perpetuall. But besides the practise of the Church we have the warrant of the Apostle S. Paul, who ranks the Sabbath among the shadows of things to come whereof the body is Christ. "Now the body had (they are the words of the late learned Bishop of Winchester) the shadows vanish: that which was to come, when it is come, to what end any figure of it? it ceaseth too. So that to hold the shadow of the Sabbath is to continue, is to hold that Christ the body is not yet come. Neither can the force of this place bee avoided by saying that the Jewes had other Sabbaths that were there meant, as the Sabbaths of Weeks, and the first and last dayes of their great feasts which were called Sabbaths. For the Apostle speaks indefinitely of the Sabbath dayes, & hath not there left any ground to raise any distinction upon, or to shew that hee aimed onely at them more then this. That hee speaks there in the plurall number will not help this shift, but rather crosse it: it helps it not, because we know it is usu-

all

Col. 2. 16,  
17.

Speech a-  
gainst  
Trask p. 72.

Elton. p. 91  
D. Williams  
p. 299.  
Ames. loco  
supra cit.



all in the new Testament to use that number when the *Sabbath* in question is spoken of: it *crosseth* it rather in that being in the *plural number* it may rather seem to comprehend all their *Sabbaths* whatsoever they were: and so to be far from excluding this. The place then is cleare, and alone sufficient to prove the point in hand: To which I will only add; that the reason drawn from the example of God, who rested upon the *Sabbath day*, namely, when the *Creation* was finished, endured only till the time of the *new Creation*, in which all things were *made new* by *Christ*; at which time it ceased, or at least, a second reason taken from that *new Creation* coming in place, the former both reason and day (become now old) are *passed away*, and *behold all things are become new*. For this work of *redemption* or *new Creation* being the greater may deservedly take place of the other. And as the *Prophet Jeremy* speaking of the *deliverance* that God would vouchsafe his people from the *Babylonish captivity*, saith: "*Behold the dayes shall come (saith the Lord) that it shal no more be said; the Lord liveth that brought up the children of Israel out of Egypt: but the Lord liveth which brought up the children of Israel from the land of the North, &c.*" So may we say of the day appointed for his *worship*; that the day wherein he finished the work of *Creation* shall no more bee observed, but the day wherein our *Lord Iesus Christ* by his resurrection from the dead finished the worke of our *redemption*, and begun a new life to be finished in all his members, who (as *St. Peter* tells us) are by his *resurrection* begotten

4 Matt. 12.  
1, 5, 10, 11,  
12.  
Mark. 1. 21  
& 2. 23. 24.  
Luk. 4. 16,  
31. & 6. 2.  
Act. 13. 14,  
&c.

2. Cor. 5. 17

Ier. 16. 14,  
15.

1. Pet. 1. 3.



Rest from  
labor why  
required.

unto a lively hope of an eternall Inheritance.

The fourth and last thing in this Commandement and that which denominated the *day*, is the *resting* from ordinary labours. And this in regard of the divers ends it had, admits a divers consideration. 1. This *rest* may be considered as a *means* without which the duties of Gods worship cannot be performed. For seeing the generall and publike duties of piety and devotion, and our owne private busineses cannot both bee followed at once, there must bee such a *cessation* from ordinary labours on that *day*, wherein men are to performe those duties, as that thereby they be not *hindered* in the performance thereof: in which regard those works that in themselves, and at other times are not prohibited, are on that day *unlawfull*, so farre as they hinder a man from applying himselfe to *divine duties*; and therein are contrary to the observance of that *precept*, which requires the performance of them. And therefore when God commands a day to be dedicated to Him, he doth likewise in the same, command such a rest as a meanes necessary to that end. So that, thus farre it is connected with, and participates of the *morality* of that *Precept* that enjoines the duties for which it was appointed, and in this consideration wee are no lesse bound at this day, to *rest* from our labours on the *dayes* devoted to Gods solemne worship, then were the *Jews*, and (as Venerable Hooker saith) "*The voluntary scandalous contempt of that rest from labour wherewith God is publicly served, we cannot too severely correct and bridle.*"

Aq. 2. 2. 9.  
112. 4.



2. Another end of this *rest* is mentioned, *Dent.* 5.14. viz: that there might be a time of *rest* allowed to *servants* and *labourers* for their refreshment. And this no lesse concernes *us*, then it did *them*, for necessity of nature requires some time of remission from labour: and religion teacheth us, to be *mercifull* even to our *beasts*, and much more to our *servants* who are our brethren. But this is not so connected with the observance of the day of Gods publique worship, but that it may at other times be supplied, yet is then so farr requisite, as it makes for the solemn performances of the duties of the day, that all, as well *servants*, as others, may joyne together in the service of God: which while they doe, they at once enjoy the refreshment of their bodies, and freedom to refresh their soules, with holy and religious exercises.

But this *rest*, as it was prescribed to the *Jews*, had yet a further *end*, in regard of which, it was exacted so strictly, and beyond that which either the solemn service of God, or the necessary refreshment of labouring persons did require. And that was *figurative* for the signifying of things *past*, *present*, and *future*.

1. *Things past*; and so it was a memoriall of Gods *resting* from his worke of *Creation*: and as the day which they observed, so the strict *rest* upon that day served as a *signe* of the common benefit of *Creation* which they thereby acknowledged to be Gods work, when they celebrated that day wherein God rested from creating, & sanctified it by an holy and totall surcease from their owne works.

PRO. 12. 10.



Ex. 20. 11.

And this end is assigned by God himselfe, and annexed to the commandement as a principall reason of the institution of it.

Secondly, it was a memoriall likewise of their *deliverance* out of *Aegypt*, so expressly said to bee *Deut. 5. 15.* where, in the repetition of the Law, this reason is added instead of the former, and God is therefore said to command them to keep the *Sabbath*, that they might remember their *servitude* in *Egypt*, and their *deliverance* from thence.

Againe, the *Sabbath* was a *signe* also of their *present condition*, and a note to distinguish them from all other people, they being then the onely peculiar people of God, whom he had separated, and sanctified to himselfe: For a *signe* of which *peculiar sanctification* they were commanded to observe the *Sabbath*, as wee reade *Exod. 31. 13.* and *Ezech. 20. 12.*

Heb. 4. 9.  
Vid. Aquin.  
in loc. ver. 4

3. Lastly, the *rest* of the *Sabbath* was a *Type* whereby was prefigured that *rest which remained for the people of God*, to bee purchased for them by Christ. Into which *rest* they which beleeeve doe enter, and shall have the full possession thereof in the kingdome of glory, when, after all their works finished, they shall *rest from their labours*. And this *rest* the *Apostle* designing by the name of a *Sabbatisme*, intimates the prefiguring of it by that *Sabbath* which the people of God, under the Law, were to observe. So that, as the place of this *Celestiall*, and eternall *rest*, was shadowed out by the *promised Land*, so the *rest* it selfe, for the nature, and condition of it, was no lesse prefignified by their

Rev. 14. 13.



usuall Sabbaths. Now in relation to these good things which were thus vailed under the outward observation of this *rest*, it was very requisite that the *rest* whereby they were represented, should be, as strict as might bee; for *the more exact the figure is, the better it signifies*; and the more strictly the *rest* was observed, the more lively was the representation of those things, which it aimed at. To this if we add the condition of those, to whom it was enjoined, we shall have the compleat reason, why it was with that *strictnesse* commanded and exacted, and the violation of it with such severity punished.

For first, the *Jews* (though the people of God, and heire and Lord of all, yet being, as the *Apostle* saith, *a child, differed not from a servant*, and) as servants were to be held in bondage under the strict yoke of outward observances, and of this among the rest, *till the fulnesse of time came*, when God sent forth his Sonne made of a woman, made under the law, to redeeme them that were under the law, that we might receive the adoption of sonnes.

Secondly, the *Jews* by reason of their long abode in a place of continuall servile toyle, could not suddenly bee weaned and drawne unto contrary offices, without some impression of terror; whence the severity with which this duty was enjoined, and the violation thereof punished, was to them most necessary. And besides, we know, that there is nothing more needfull, then to punish with extremity the first transgressors of those Lawes that require a more exact observation for many ages to come.

Figure debet esse exacta, alioquin non bene significant.  
Bellar. t. 2.  
l. 3. c. 10.

Gal. 4. 1.

Act. 4. 5.



Elton. p. 98.  
 Potest quidem concedi  
 arctiorem a-  
 liquam ob-  
 servationem  
 Sabbati illis  
 temporibus  
 fuisse impe-  
 ratam, pæ-  
 dagogicæ &  
 servitutis  
 tempori ac-  
 commodatam,  
 quæ omnibus se-  
 culis non  
 obtinet.  
 Med. Theol.  
 l. 2. c. 15 n.  
 23. V. Per-  
 kins cases.  
 l. 2 c. 16.  
 §. 1.

come. These considerations then being peculiar unto them, that *strict rest* which was thereupon exacted, being but *accidentally annexed* to the principall sanctification of the *Sabbath*, cannot belong unto us by vertue of that *Command* by which it was enjoined them. And this is confessed even by those that stand most for the observation of the *Sabbath*: who grant that *the strictnesse of the rest on the Sabbath was Ceremoniall, and did belong to the Jewes only, and is abrogated by the death of Christ*. So Elton. And Amesius. It may be granted, that there was somewhat a more *strict* observation of the *Sabbath* commanded in those times, as fitted to the pedagogy and time of servitude, which obtaines not in all ages. So he, and generally the most of those which propugne the Doctrine of the *Sabbath*.

To give a brieft and full resolution to the first question propounded. *viz. whether, and how farre forth the fourth Commandement concerning the Sabbath is morall, and perpetuall, and so belonging to us Christians.*

To the former part, I say the fourth Commandement is *partly morall, and partly ceremoniall*. To the latter I say: *First*, it is *morall*, and perpetuall that some time be dedicated to the solemne, publique worship and service of God. *Secondly*, that one day in the revolution of seven, be consecrated to this end, is not *morall*; yet very convenient and fitly observed, and retained by the Church of Christ. *Thirdly*, that the particular seventh day, which the Jewes observed, is neither *morall*, not fit to bee observed, being altogether abrogated and



out of date, ever since the death of Christ. *Lastly*, the *resting* from ordinary labours, as it is connected with the duties of Gods worship, and a means without which, they cannot bee performed, is no lesse necessary on the dayes consecrated to that end now, then heretofore; but as it concerned the *Jewish Sabbath*, it is together with the *Sabbath* abrogated. So that *Christians* are not bound either to *rest* on that day, which the *Jews* did, or to *rest* on their owne *Sabbaths*, or dayes consecrated to Gods service, with the same strictnesse, which was enjoyned the *Jews* on theirs. Thus much shall serve to have spoken of the first generall question.

Having explained the nature of the *fourth Commandement* touching the *Jewish Sabbath*: I come now to speake of the *Lords Day*; in which, that which was *Morall* in that Commandement, is and ever hath beene observed by *Christians*. The *institution* of which, *when* and by *whom* it was, being the second generall part of our inquiry.

And here all Divines are not of one opinion. Some ground *this* no lesse then the *Jewish Sabbath* upon the *fourth Commandement*, which (*say they*) includes both the *Sabbath* of the *Jewes*, and of the *Christians*: Because the *Lord* doth not say, *Remember that thou keep holy the seventh Day*, but *Remember that thou keep holy the Sabbath Day*; that is, the *Day of rest*: which before the comming of Christ, was the *seventh* from the *Creation*; but afterward, the *first day* of the weeke, or *Lords Day*.

But these men while they over greedily seeke after

2 Question  
When and  
by whom  
the Lords  
day was  
inititured.

See Dr.  
Williams  
of the  
Church.  
P. 301.



after a *divine foundation* for the *Lords Day*, doe not consider that they stretch the Precept beyond the intent of the Lawgiver. For though it bee granted that the Lord doth not say, *Remember to keep holy the seventh day*, but the day of ceasing indeterminately, yet seeing in the following explication which God added, it is determined unto that *particular seventh*, which was the *seventh* from the *Creation*, to which it expressly is referred, as to the speciall reason of the Institution: The *Sabbath* there cannot without forcing, and manifest absurdity, bee said to bee as the *Genus* to the *Jewish*, and *Christian Sabbath*, and to include both. For is it not manifestly absurd, and unbecoming a rationall man, and much more the wisdom of the Supream Law-giver, to say; *God in sixe dayes made heaven and earth; and rested the seventh, and for that cause sanctified the seventh day; Ergo*, Hee will have men in imitation of him to rest sometime (*viz. before the comming of Christ*) on that day whereon hee rested, and sometime (*viz. after Christs comming*) to rest on the day in which hee began to worke? Neither can this absurdity bee salved (as some have endeavoured to doe) by saying, There is alwayes *more meant* in the Precepts and prohibitions, then in words are expressed: for those things which are so *meant* without particular expression, must either bee *necessarily connected* with, or some way *subordinate* to that which is expressed, that so it may be included in it. Sure I am, it ought no way to bee *excluded*, as (wee see) this is by Gods owne exposition

non est  
lineam  
moder  
by wh  
the Lord  
day was  
indivisi

cleaver  
Declar. of  
'Christian'  
Sabbath. 1  
p. 99.



of himselfe, and the *reason* which he alledged, which can no way agree both to the *Jewish Sabbath*, and the *Lords Day*.

Againe, others urge the *Institution* of the *Lords Day*, as founded upon Gods *sanctification* of the *seventh day* at the Creation, which being before all *Ceremonies*, must (say they) needs binde *Christians*, as well as the *Jewes*. But this labours of the same weaknesse, and absurdity, which the other did. For what *day* did God *sanctifie* there? Surely not the *first day* of the *Weeke*, but the *seventh* from the Creation, which they must with the *Jewes* cry up againe, if they will have their argument hold good. But besides this, the weaknesse of this foundation appears in that (as hath beene \* shewed) they cannot prove that God instituted the *Sabbath*, and commanded it to bee observed from that time forward; but onely that *Moses* there, relating the story of the Creation, intimates the reason of Gods after Commanding his people to rest upon that Day. And lastly, granting that to bee the *Institution* (which cannot beproved) and that not the *seventh day from the Creation* (as the words expressely say) but a *seaventh* or *one in seven*, were thereby intended to be perpetuall, and to belong to us *Christians*: If all this be granted, here will yet be but a partiall foundation, and no compleat *institution* of that particular day which we observe: for, all this notwithstanding, why might not the *second, third, fourth, or any* other have beene observed, and yet that *Institution* of one in seven no way violated?

Elton. p. 90.  
Dod. p. 127.

\* Pag. 15.



*Amesius*  
*Medul.*  
*Theol. 2.*  
*c. 15. n. 27.*

Others therfore (no doubt espying the weaknesse of it) forsake this hold, and seeke for authority to prove it, to be of *Divine Institution*, out of the *New Testament*. And among these *Amesius* will have it to be done by *Christ himselfe*: laying this for a ground worke, that *He alone could change the day of the Sabbath, that was Lord of it, that is, Christ*. So that according to him, *Christ* was the Author of this change, and that either *mediately* by his *Apostles*, whom he assisted by his Spirit in the Institution of it, no lesse then he did in the Doctrine which they taught: or else (as hee holds to be most probable) *immediately*, and in his *owne person*; and the probability of this he labours to prove by divers Arguments; wherein hee doth (as one hath well observed in the like case) as if one should demand a Legacy, by force and vertue of some written Testament, wherein there being no such thing specified, he pleades, that there it must needs be, and bringeth arguments from the love and good will, which alwayes the Testator bore him; imagining that these or the like proofes will evince a Testament, to have that in it which other men by reading, can no where finde. Certainly it is a bold and a strange course, for men to adventure to argue, that God must needs have done the thing, which they imagine was to be done: whereas in matters that concerne the actions of God, the most dutifull, and safe way on our part, is to search what God hath done, and with meeknesse to admire that, rather, then to dispute what he, in congruity of reason, ought to doe.



doe. He might therefore have spared all the reasons hee brings, and in stead thereof, to have alledged one place out of the *New Testament*, which doth command the *change* of the *Day*, especially seeing he denies it, (and that for many reasons by him there urged) to bee an *unwritten Tradition*: which seeing hee doth not, nor indeed can doe, what doth he else by all his arguments, but endeavour to lay an aspersi<sup>o</sup>n of imperfection upon the *Scriptures*, and of neglect in *Christ* himselfe of that Office, which as the great Prophet of his *Church* belonged to him? As if, unlesse hee had beene as carefull to appoint the observation of this day, as *Moses* was to appoint the old *Sabbath*, hee could not (*absit verbo blasphemia*) bee as faithfull in the house of God, as *Moses* was. But farre bee such blasphemous thoughts from us, farre bee it from us to measure the *faithfulnessse* of our blessed *Saviour* by our phansies: or to judge him *unfaithfull*, because hee did omit that which our shallow conceits judge necessary and fit for him to doe. Wee know that the *high Priest* of our profession, *Christ Iesus*, was faithfull to him that appointed him, as also *Moses* was faithfull in all his house. And this *faithfulnessse* of his was by him sufficiently demonstrated, in that he fully declared the will of his Father to the world, in all things to be beleaved and done, and shewed how, and what worship Christians must give unto God, though the circumstances of that worship, as *Time* and *Place*, (in as much as concerned the particular designing of either) he left to be determined by the *Church*, whom he promised

Heb. 3. 2.



to be with to the end of the world. And as he cannot be said to be lesse faithfull in the house of God, then *Moses* or *Solomon* ( who provided the one a *Tabernacle*, the other a *Temple* ) because he did not appoint *set places* for Gods worship ; so neither can hee be justly taxed for not appointing the *set times* for the same ; these two circumstances of time and place, being of equall necessity and use, and joyned together by God himselve, *Lev. 19. 30. Yee shall keep my Sabbaths, and reverence my Sanctuary. I am the Lord.* Neither is the difference of *places* more now taken away under the *Gospel*, then of *times*. But as the true worshippers of God are not tied to worship either in *Ierusalem*, or any other peculiar place, but may worship him in *spirit and truth in all places*, lifting up *pure hands* : so neither are they tied to any speciall *time* or *day*, but may *pray continually*, and at all *times*. And therefore they who are so indifferent for the *place*, that they can be content to account a *Wood*, a *Parlor*, or a *Barne*, place good enough for Christians to meet in, for the performance of Gods publick worship, have no reason to complaine for want of a *set day*, or *time*, for the same purpose. The truth is, that that peculiar blessing which God once bestowed upon the *Sabbat* *hof* the *Temple*, and thereby differenced them from all others, is enlarged to all *times* and *places* ; and any day and place may, by the Church, bee dedicated and set apart for Gods worship ; and being so dedicated, and set apart, they inherit that *holinesse* which was once peculiar unto them, in relation to the duties then and there per-

Iohn 4.

1. Tim. 2. 8

1. Theff. 5.  
17.

Difference  
of times  
and places  
how taken  
away un-  
der the  
Gospel.



performed to God, who, in regard of the abundance of grace vouchsafed now in the time of the Gospel, may bee said to bee more present at such times, and in such places, then heretofore in those of his owne assigning. But it was not necessary that *Christ himselfe*, or his *Apostles from him*, should by expresse precept particularly design either of these: if any think such precept to be necessary, let them shew the place of Scripture, where such precept is to be found, or else confesse the Scripture to be deficient in things necessary, and so forsake their colours of reformation, and passe over into the Campe of the Romanists. If they be ashamed of this, let them learne and confesse: That, however it be necessary that some time bee dedicated to Gods service, yet the determination to this or that particular day, is not necessary to be defined by Scripture: which they may perhaps the more easily bee brought to see, if they consider, that in this it is no otherwise then it is with other things of equall necessity with this in the generall (as the Sacraments, Fasting, and Prayer it selfe) which yet for the particular, when and how often they are to be used, is not any where in Scripture defined, nor necessary so to be.

But some, who will have the Lords day so called, because Christ himselfe instituted it, say, "That, the Apostles, by the authority of that Spirit, that al-  
"way assisted them in their ministeriall office, did al-  
"ter the day, and themselves kept, and ordained it to  
"be kept in all Churches, as may appeare, 1. Cor. 16. 1.  
"where he saith, Every first day of the weeke, when  
"ye meet together, &c. But certainly, it is most  
evident,

*Ame. loco  
supra cit.  
n 30.*

*Dod. p. 133.*



evident, even to a vulgar consideration, that no such thing doth appeare out of that place. For, what doth Saint Paul say there? That hee would have Christians *meet* every first day of the weeke, to serve God? No surely there is not a word of *meeting* in the Text, but what is foisted in, to deceive the credulous Reader. That which S. Paul saith, is, That on that day hee would have every one *lay by him in store*, as God hath prospered him. This implies neither the *meeting* together of the Church on that day, nor the performance of any religious duty; but onely a *repositing* or *laying up*, and that not in a *Common banke*, but every man (*πρὸς ἑαυτῷ*) *by himselfe*. \* Againe, grant that St. Paul (as hee did not) had enjoyned Christians to *meete* on that day: and at their *meeting* to make a *Collection* for the poore; yet could not this serve for a sufficient *institution* of that Day to succeed the *Jewes Sabbath*: unlesse such *collections* did involve in them all the service of God, on that day to be done, or were so connected with them, that they could not bee separated: which no man, I suppose, will affirme. To leave these therefore, who out of an over-weening conceit of the day, are willing to catch at any shadow that may seeme to countenance it, and gaine to it the reputation of *Divine institution*; Let us pitch upon that which is certaine, which though it rise not so high, as an immediately divine authority, yet is sufficient to ground our practise upon, and to exact the due observation of the Day.

*First*, then it is most certaine, that our Blessed Saviour

\* See Saint Chrysostome upon that place, who saith, *ἐκ εἰπεν εἰς τὴν ἐκκλησίαν φέρτω &c.* and a little after, *παιθεὶν σε πρὸς ἐκκλησίαν, τὸ καθύπερθε γὰρ οὐκ ἔστιν, &c.*



Saviour did honour this day with his most glorious<sup>a</sup> resurrection, and by his often<sup>b</sup> apparitions upon it to his Disciples: and thereby (as it were) pointed out this day to his Disciples, as worthy to be made choice of to be celebrated in honour of him: who on that day began his glorious exaltation, after his triumph over Principalities and powers, upon his Crosse whom he there spoyled, having nayled to it, and thereby cancelled, the hand-writing of Ordinances that was against us; that is, the obligation to observe the Jewish rites and ceremonies, and among these their Sabbath: which from that time forward, the Apostle would have no man to judge Christians in: who, as they were freed from it by the death of Christ, so by his resurrection they had ground sufficient ministred to direct them to the observation of a new Festivall. Whence S. Augustine saith, *The Lords Day was declared ——— to Christians by the resurrection of our Lord, and from that time began to be celebrated.* So that, for ought that appeares, our Saviour did not command the first day of the weeke to be observed. He did onely (to use the words of the same Father) *Vouchsafe to demonstrate, and consecrate it; or (as he else-where speakes) The raising againe of our Lord, promised us an everlasting Day, and consecrated for us the Lords Day.*

Secondly, it is no lesse certaine that the Apostles (upon this ground no doubt) did observe this Day, and had thereon their holy assemblies, as Acts 20. 7. And that for the same cause the Apostle designed it for the storing up of their almes,

a Mat. 28. 1  
Mar. 16. 1.  
Joh. 20. 1.  
b Joh. 20.  
19. 26.

Col. 2. 14.  
15.

Ver. 18.

Ad Januar.  
epist. 119. c.  
13. Dies  
Dominicus  
Christianis  
resurrectione  
Domini  
declaratus  
est, et ex illo  
habere capit  
festivitatem  
suam.  
Demonstra-  
re & con-  
secrare dig-  
natus est.  
Ibid. c. 9.  
Domini re-  
suscitatio  
promisit no-  
bis eternum  
diem, & cō-  
secravit no-  
bis Domini-  
cum diem.  
Id. de ver-  
bis Apostoli.  
Serm. 15.



that the *memory* of the *benefits* which on that *day* they obtained, might make them more *readily* contribute to the necessities of their brethren, as Saint *Chrysostome* hath observed upon 1 *Cor.* 16. 1. And lastly, that in the time of the *Apostles* it obtained the name of the *Lords Day*, as appears *Revel.* 1. 10.

Thirdly, that the *ages* of the *Church* immediately after the *Apostles* (whether by *constitution*, or onely in *imitation* of them, is not knowne, nor much materiall) did observe this *Day*, as the *Christians Festivall*; stiling it the *Lords Day*, and conveyed the same practise by continuall succession even to this day: as the late learned *Bishop of Winchester* shewes, avowing it on his credit, *That there is not an Ecclesiasticall Writer in whom it is not to be found.*

Wee finde thus much then without contradiction. That it hath beene the practise of the *Christian Church*, to observe the *Sunday* or *Lords Day*, and that ever since, yea in the very *Apostles times*: a practise warranted by the *example* of the *Apostles*, and the *honour* vouchsafed to that day by our *Blessed Saviour* himselfe. Whence we may conclude with a late learned *Divine*, *That the Christian Church did not erre, when in stead of the Sabbath it appointed the Lords Day to be observed; of which, there is mention made in the Scripture, though there be no Precept for the observation of it.* In which words of his, I will observe three things. First, that hee saith, [*the Church*] not the *Apostles*, or *Apostolicall men*: (for though that be most probable,

Speech  
against  
Traske.  
p.74.

\*Pet. Mart.  
Thes. in Ex-  
od. 20 Non  
erravit  
Christiana  
Ecclesia, cū  
loco Sabbati,  
statuit  
observandi  
Diem domini-  
cū.  
jus in sacris  
litteris men-  
tio habetur,  
quāvis de  
ejus obser-  
vatione præ-  
ceptum non  
extet.



bable, and hath for it the authority of Saint <sup>a</sup> *Augustine*, and for that it hath beene ever observed by the Church, it may justly be ascribed to them, yet) because if they did it, they did it not as there- in reporting the immediate <sup>b</sup> *Precept of Christ*, nor by any power that was properly *Apostolicall*, but by vertue of their *Pastorall* power and office, which was common to them with their Successours, it may be termed an *Ordinance of the Church*; and it little concernes us to know whether it were delivered by the *Apostles* themselves, or their next after-commers.

Secondly, The Church appointed this Day, but whether at the first by expresse constitution it were commanded, or by custome onely observed, it appeares not. <sup>c</sup> *Aquinas* attributes it to both: and how ever, thus much is out of question, that this custome or constitution was afterward by many <sup>d</sup> *Canons* of the Church, and constitutions of *Christian* <sup>e</sup> *Emperours* ratified and approved, and many things ordained tending to the right and due observance of it.

Thirdly, That the *Christian Church* did not here- in erre, as having sufficient to warrant it out of *Scripture*, though there be no *Precept* for it. Yea, and if the *Scripture* did yeeld no example of this practise, or other ground for it in particular, yet had not the Church erred in ordaining it. For things pertaining to order & decencie in the Church (such as is among others, the particular determi-

a Serm. de Temp. 251.  
Quod uni-  
versa tenet  
Ecclesia,  
nec Conci-  
liis institum-  
tum, sed  
semper re-  
tentum est,  
non nisi au-  
toritate A-  
postolica tra-  
ditum re-  
ctissime cre-  
ditur.—Id.  
de Eap. con-  
tra Don. l. 9.  
c. 24. & l. 5.  
c. 23.

b Field of  
the Church  
p. 377.

c Obser-  
vantia Diei  
Dominice  
in nova le-  
ge, succedit  
observantia  
Sabbati,  
non ex vi  
precepti et  
legis, sed ex  
constitutione  
Ecclesie, &  
consuetudi-  
ne populi  
Christiani.  
Aquin. 2.  
2. q. 122.  
ar. 4.

d Concil. Nicen. can. 20. Laod. can. 29. Aurelian. 3. can. 21. Marisc. can. 2. c Euseb. de vita  
Constant. l. 4. c. 18.



Ex. 20:8-11

S. August.  
Epist. 86. ad  
Casilian.See Hooker  
p. 92. p. 98.  
& p. 127.

nation of the *set times* of Gods worship) being *undetermined* in the word of God, are in the power of the Church to be ordered; so as they be done according to the *generall Lawes* of nature, and without contradiction to any *positive Law* in Scripture. Neither is it *derogatorie* to the word of God, or any whit detracting from the *perfection* of it, to affirme, that (though it sufficiently and abundantly containe in it *all things necessary* to *salvation*, yet) it hath left a number of other things, free to be ordered at the discretion of the Church. And as to take from the Scripture, the sufficient determination of things *necessary* to *salvation*, were an injurie, and an impairing of that honour which God challengeth to his Word, and the Church of God hath ever deservedly yeilded to it; so it were no lesse injurie to the Church of Christ, to abridge it of the power of determining of this and such like things, which being not of *absolute necessity*, are yet *convenient* and *profitable*. For this prerogative and power, the Church of God hath ever obtained and enjoyed, (even when it was most obliged to hold to the letter of the Law, prescribing the Ceremonies belonging to the service of God) that it might without imputation of *adding to*, or *altering* the law of God, from time to time appoint sundry *rites* and *observances*, not any where prescribed in the Law. Such were the appointment of the *houres* for the *dayly sacrifices*; the building of *Synagogues* throughout the land, to heare the word of God, and to pray in, when they came not up to *Ierusalem*: the Feast of the

Dedi-



*Dedication* which was solemnized even by our *Saviour*, and yet never spoken of in the *Law*: and many more which the *Church*, without any particular command, only following the light of reason, in her discretion judged meet. And certainly, the *Church of Christ* hath not now lesse power, or priviledge then the *Jewish Church* then had, to which it is no way inferiour, but farre superiour in regard of the measure of grace, and the presence of the spirit of Christ, by which it is assisted, as in other things, so in ordaining Lawes for the edification of the Church.

Now, least any should thinke it a matter of indifferencie to obey, or disobey the *Orders* of the *Church*, which are thus constituted without the expresse command of God in Scripture, and that the transgressions of such *Constitutions* are no sins; I will close this point with that which worthy *Hooker* (from whom I have borrowed the greatest part of this last discourse) hath judiciously and fully delivered to this purpose. *Unto Lawes thus made* (saith he) *and received by a whole Church, they which live within the bosome of that Church, must not thinke it a matter indifferent either to yeeld, or not to yeeld obedience. Is it a small offence to despise the Church of God? My sonne keepethy Fathers commandement, (saith Salomon) and forget not thy Mothers instruction, binde them both alwayes about thine heart. It doth not stand with the duty which wee owe to our Heavenly Father, that to the Ordinance of our Mother the Church, we should shew our selves disobedient. Let us not say we keepe the commandements of the one, when*

Joh. 10. 22.

*Ecccl. Pol. l.*  
*3. S. 9. p.*  
 107.

1 Cor. 11.  
 22.  
 Pro. 6. 20.



wee breake the Law of the other : for unlesse we observe both, wee obey neither. — — — Yea that which is more, the Lawes thus made, God himselfe doth in such sort authorize, that to despise them, is to despise in them Him. Thus, hee with much more to the same purpose. Which I therefore thought good to adde, that no man might think that while I ascribe it to its true Originall, I goe about to *impaire* the authority of it, or to *withdraw* any thing from the *due observance* of it. And thus I have done with this second question, *viz. When and by whom the Sunday or Lords Day was instituted.*

These things thus discussed and cleared, it may now seeme superfluous to enquire into the *liberty* that wee Christians have, how farre it may justly be extended in regard of ordinary labours upon the Sunday. For if it be granted that the *strict rest* on the *Sabbath* was *ceremoniall*, and abrogated with the Day; and that the Day which we keepe is not by vertue of the *fourth Commandement*, but by the *custome* or *constitution* of the Church: It will not be hard for any to conclude, that Christians are not bound to rest on that day from all works, further then the *duties* of the day, and *they who enjoined* it, require. Yet for more full satisfaction, I will adde some-what more particularly, concerning those two Questions that remaine: To enquire then first, *What works the Iews might doe on their Sabbath.*

### 3. Quest.

What  
Works the  
Jewsmight  
do on their  
Sabbath.

This wil easily be dispatcht, in as much as here. in the Scripture is very plaine, and little or no difference of opinion among Divines: Yet will it



not be altogether needlesse, in regard that the liberty we now have under the *Gospell*, when it is compared with theirs under the *Law*, will the better appeare.

Now these *works* are fitly reduced under three heads. The first of which are *Works of necessity*, such as could not well be deferred or prevented. Of which sort are reckoned divers, which, how ever Pharisaicall superstition had prevailed with the people to scruple at, yet, were never, in the intention of the Law-giver, prohibited them, as may appeare by the doctrine and practise of our Saviour; who was both wayes the best expositor of the *Law*, and who both wayes came, not to destroy, but to fulfill it. And among those thus allowed by our Saviour we finde, the providing of foode in the case of hunger; the watering (and by the like reason the foddering) of cattell, the saving them from imminent danger. Whence by analogie and congruity of reason, we may conclude the lawfulnessse of many more things of the like nature: as that of *Mattathias* and his company, resolving to fight upon the Sabbath to save their lives. So the quenching of an house on fire, the saving of corne, and other necessary substance from perishing, and the like. To which we may adde [*works communis honestatis*, as] the decent attiring of our selves, and all other works which necessity of nature hath imposed upon men, and thereby allowed as fit to be done.

The second sort of workes permitted them, were workes of mercy and charity: as to visite the

Sec D. 1776  
let on Ex-  
od. 20.

Math. 5. 17  
Math. 12. 1  
Luk. 13. 15.  
Luk. 14. 5.

1 Macc. 2.  
41.

Luk. 13. 11  
John 5. 8.



a Mar. 2. 27

*Æquum est  
ut Sabbati  
observatio  
cedat homi-  
num utilita-  
ti, et non ho-  
mo Sabbati  
causa pereat.* Erasm.  
Paraph. in  
locum.

b Hosea 6. 6

c Act. 13.

27.

d Mat. 12. 5

*Hinc defini-  
tio est Ju-  
daicarum  
traditionū.  
In templo  
non esse Sab-  
batū. Fr. Lu-  
cas in loc.*

4. Quest

What li-  
berty Chri-  
stians have  
on the  
Sunday.

sicke, beale the diseased, and the like: which wee finde approved by our Saviours often practise; and together with those before-mentioned, justified by that axiome of his: <sup>a</sup> *The Sabbath was made for man, and not man for the Sabbath*: that is, (according to Erasmus's Glosse) *it is fit that the observation of the Sabbath should give place to mans benefit, and not that man should perish for the Sabbath*: as also by that of the Prophet by him cited: <sup>b</sup> *God will have mercy and not Sacrifice*: that is, rather have the miseries of men releevd, then the letter of the Law observed.

The third and last sort of works, were *workes of piety*, belonging to the service of God, as to <sup>c</sup> *reade the Law*, to *teach* the people, to *circumcise* children, to *offer Sacrifice*, with their attendants, as to *make fires* for them, to *slay* and prepare the *beasts*: for these works though *servile* in themselves, being directed to the *service of God* were *sacred*, and no way violating the *Sabbaths rest*. So our Saviour testifies, that notwithstanding these works done by the Priests in the Temple, yet the <sup>d</sup> *Priests were blamelesse*, and not transgressours of the Law: And the Jews had it among their *traditions*, that *in the Temple there was no Sabbath*. Intimating that the *Sabbaths rest* must give place to those things which were to be done by the Priest in the Temple for the service of God.

Having seene what might be done on the *Sabbath*; let us now see, whether, and what *liberty* Christians now have on the *Sunday*, and how farre that liberty is to be extended, which is the last part of our Inquiry.

And



And here though some few (transported with a heedlesse zeale of maintaining the dignity of this day) have not stucke to affirme that the Jewes had as much liberty as we have, & that we are as much restrained, as they were: Yet the most, even of the strictest, and most precise exactors of the *Sundayes rest*, doe grant a liberty which Christians now have, more then the Jewes had. But what liberty this is, wherein it consists, and how farre to bee extended, is not on all hands agreed upon.

Some there are who when they come to define this liberty, they pin it up within so narrow a roome, that it proves either none at all or to no purpose. *Amesius* saith; *There is nothing can bee brought out of Scripture concerning the strict observation of the Sabbath, which was commanded to the Jews, which doth not in the same maner belong to all Christians, except the kindling of fires, and the dressing of ordinary diet.* And these, he thinks it probable too, that the Jewes might ordinarily doe on their Sabbath, though upon speciall occasions they were forbidden them: so that he seemes to retract that liberty which before hee granted them. But others doe freely grant these, and some few like them, as making of beds, carrying of burthens, (to wit, on speciall, and urgent occasions) and these they allow by this name of works of Christian liberty. [*Egregiam vero libertatem!*] A great liberty (no doubt) and worthy that precious blood by which it was purchased!

But two things may here bee demanded. First, how it will appeare that Christians have this liberty

True Church  
p. 300.

Medul.  
Thecoll. 2.  
c. 15. n. 24.

Præter accensionem ignis, & cibi communis apparatus.

Ellib. p. 101  
Perk. Cases.  
c. 6

I.



4 Matt. 12.  
15, 23.  
Mar. 2. 27.

Ioh 5. 8.

See Fran.  
Lucas Bru-  
gens. upon  
the place.

erty? And here (for ought I can see) we must be contented to take their own authority: for Scripture they alledge none to purpose. Those two places which are cited by *Elton* on this occasion speake no such thing; and besides, that which is there said (whatever it bee) proves no peculiar liberty belonging to Christians, which the *Jewes* had not. For in them our Saviour justifies his Disciples from transgressing the *Sabbath* which was then in force, but doth not shew what might bee done afterward, when by his death the *Sabbath* should be abrogated. If they alledge that our Saviour had the *sick man* on the Sabbath, to take up his bed, (which may seeme to have some reference to making of beds, or carrying of burthens) It may bee answered, that our Saviour doth not there shew what might ordinarily bee done; but by his authority gives a *speciall dispensation* to the sick man to take up his bed, &c. without which *dispensation*, the man could not have beene excused from breaking the *Sabbath*. So that here is no certainty (according to their principles) for any thing to bee done, which the *Jewes* might not doe, but that men must (for all their pretended liberty) either *Judaize*, or else adventure for this *small libertie* with a doubting conscience.

2

*Secondly*, It may also bee demanded. How wee shall know that *onely this liberty* is allowed *Christians*? This also wee must take upon their credit. For reason or Scripture they alledge none at all. And if they, without either reason or Scripture shall take upon them to give *Lawes* to the Church

of



of God, and prescribe bounds to Christian libertie; I see no cause, why wee may not upon solid grounds of Scripture and reason, assert that liberty which of right belongs to us, as purchased by the all-precious blood of our deare, and blessed Saviour.

And this will appeare if wee consider *what rest* or *cessation* from labours is on this day required: *First* then, for that it is a day of Gods publique, and solemne worship to bee performed by the *whole Church*, which cannot (as hath been shewed) bee performed, unlesse there bee a *vacation* from ordinary and common workes, a *vacation* therefore and *resting* from these, as they are *impediments* to Gods service, is on that day required, as necessary. Yet not so necessary, no not in the times of publique Assemblies, but that the <sup>b</sup> *works which necessity imposeth upon men, and rarer occasions in mens particular affaires, subject to manifest detriment unlesse they bee presently followed, may, with very good conscience draw men aside sometime from the ordinary rule; considering the favourable dispensation, which our Saviour grounds upon this Axiome. The Sabbath was made for man, and not man for the Sabbath. Which rule, if it held for the Jews on their Sabbath, is certainly no lesse in force at this day for Christians. In the use of which notwithstanding, some cautions must bee observed. As first, that men pretend not necessity or charity, when it is covetousnesse, or a carelesse neglect, or contempt of Gods publique worship; upon which ground no doubt, it was that the Emperor Leo, re-*

What rest is required on the Lords day.

a Page 28.

b Hooker. p. 385.



Concil.  
Matif.  
2. CAR. I.

pealed that liberty which by *Constantine* was granted to *Husbandmen*: and the Councell of *Matifcon* forbids men to frame a necessity to themselves of yoking their Oxen; therein allowing both a just dispensation in necessity, & forbidding the unjust pretence of necessity where none is.

*Secondly*, men must take heed that they doe not by their negligence or improvidence and forgetfulnesse draw a necessity upon themselves: in which regard the word (*Remember*) which God prefixed to the *fourth Commandment* is yet in force, to exact our care and *mindfulness* so to provide before hand, that the duties to which this day is consecrated, be not by our default omitted, or hindered.

*Thirdly*, that being necessarily hindred, or forced to omit the solemne and publike duties of the Day, we doe (as much as may be) by *private devotions* and *meditations* make supply of that defect.

2.

*Againe*, such is the reverence that is due to the solemne and publike duties of devotion, that they require not onely a *surcease* from other workes and thoughts for the time of their performance, but also a decent preparation before-hand; that wee looke to our feete, when we enter into the house of God, and put off our shooes before wee stand upon holy ground: that so our thoughts and affections, which are naturally bent upon the world, and not easily withdrawn from it, may be raised to a disposition befitting so sacred an employment. In which respect it is convenient, if not necessary, that till the publike service of God bee ended, men intangle

Ecclef. 5. 1.  
Exod. 3. 5.



not themselves with unnecessary businesse, or give themselves to sportings or recreations, whereby their minds should be hindered from the right preparing of themselves, or due performance of those holy duties.

Lastly, it is good and commendable to spend the rest of that day in holy meditations, private prayer, reading, and calling to minde what we have read, or heard; These workes, as they are at all times profitable and beseeming Christians; so on that day they are most seasonable and suitable to those publique actions of Devotion which are the proper workes of the Day. Thus <sup>a</sup> S. Augustine exhorteth his Auditors on this day to *sequester themselves from worldly businesse*, that they may bee employed in these works; and the Councill of <sup>b</sup> Matiseon, yea and our owne <sup>c</sup> Church-Canons prescribe the spending of this day (and other holy dayes devoted to Gods service) in these and the like religious imployments. And therefore they who thus spend the Lords day (if it be done without superstition or judging other mens liberty) cannot therefore justly be condemned.

Now by this it is easie to judge of our liberty. First then, here is a liberty in case of necessity, though thereby the solemne duties of Gods worship bee hindered. Secondly, a liberty in things not absolutely necessary, so as thereby the service of God, and the due preparation thereto be not hindered: under which the use of honest and seemely recreations, after the publique duties of the Day are finished, may be comprehended. For though it cannot be

3.

a *Serm. de Temp.* 251.

b *Contil. Matisc.*  
2. *can.* 1.  
c *Can.* 13.



denied that a man may commendably spend the whole day in workes of piety and devotion, yet that cannot prescribe to all Christians, or infringe their liberty. For, it is one thing to exhort to a thing as commendable, another to urge it as necessary; one thing to say, this or that is a good worke, and is well done at this or that time, another, to enioyne it by way of Precept, so as at such time it may not be omitted, nor other worke permitted. And the reason is, because Gods affirmative precepts, though they warrant, and commend the workes that they enioyne, and make them good and commendable, whensoever they are performed; yet they bind not precisely to any determinate time for their performance: For example, we are commanded to pray and that continually, so that he that is most frequent in prayer, observes this Precept best, and deserves the praise of a devout & religious man: and yet he that prayes not at this or at that time, when haply another doth, cannot therefore be said to sin, and much lesse be counted irreligious or profane. David prayed and gave thanks unto God at midnight, and so did S. Paul and Silas, and surely those godly Soules were blessedly employed: but shall wee therefore condemne him who doth not the like? S. Paul also being to depart from Troas, continued his Sermon till midnight on the Sunday, and no doubt, but he did well; yet no man will therefore prescribe the like length to every Sunday-Sermon. The case is the same in this businesse wee have in hand: for we doe not presently affixe these duties to the day, which wee say may be commendably

1. Thess. 5.

Psal. 119.  
62.

Act. 16. 25.

Act. 10. 7.



on that day performed; nor on the other side, doe we disallow the spending of the *whole Sunday* in holy and religious actions; because we dare not rigidly tie all men so to doe, or lay it upon them by way of *Precept*, as if God had expressly commanded that time to bee no otherwise spent. There is a good and a safe use of that distinction of *Precepts* and *Counsels*; (though the *Romanists* abuse it to the Patronizing of their imaginary works of *supererogation*) and things in themselves good without relation to any determinate time, we may *wish*, *exhort*, and *counsell* men to performe at any time, when wee cannot by *Precept* impose them upon all. Wee know our Saviour commended some things to his Disciples with a *Let him that is able to receive it, receive it*: advising and exciting all to that, which knowing the infirmity of many, hee would not exact by his authority as necessary to be performed by all. And in this case wee may doe well to imitate him, considering that it is no where enjoined in Scripture, and that such is the condition of many, that they are not capable of such an injunction, as namely those who by reason of their meane *education* or *naturall parts* are not fitted for long meditation, requisite for the spending of the vacant time of the Day; and to whom, in regard of their hard labour in the weeke dayes, it is a mercy to permit some *bodily recreation* on this Day; which certainly cannot bee displeasing to him who hath said, *I will have mercy, & not sacrifice*. And if they, who use to judge the use of all recreation on this day sinfull, had knowne what that meaneth,

11.81.111  
01.01.011

Mat. 19. 12

Mat. 11. 7.



netb, they would not have condemned the guiltlesse.

a Isa. 58.13  
Exo. 20.10

If any thinke that God hath so commanded: let him produce the *place of Scripture*, and I will quickly recant. The <sup>2</sup> *places* which are usually alledged for that purpose, and wherewith men are so frightened and thundred against out of the Pulpit, being intended for the *Jewes*, and that in regard of that speciall *positive Precept*, given for the *strict rest* upon their *Sabbath*, cannot with any shew of reason, bee extended to *Christians*, when both *Day* and *Precept*, are out of date.

But haply some may yet further contend, that though the *Day* bee changed, yet the *equity* of it still remaines, and that they may argue thence [ *à pari*, or ( as some thinke ) *à minori* ] as from the lesse to the greater. That if the *Jewes*, upon their *Sabbath*, which was instituted in memory of the *Creation*, and of their *deliverance* out of *Egypt*, ought to doe *no worke*, nor so much as to speake their *owne words*, and that for the *whole day*: then by the like reason, nay much rather ought *Christians* so to doe on their *Sabbath*, or *Sunday*, which is consecrated to the memory of a farre more glorious worke, the worke of our *Redemption*, accomplished in the *Resurrection* of our *Saviour*. Here, in this kinde of reasoning there is some truth, but ( as it is too common ) it is *over-strayned*, and so is but a meere *colour* to countenance that, for which it is brought, and not any solid foundation whereon to build it. The truth is, *Christians* have as much ( if not more ) cause to celebrate the *Redemption* of mankind by a *solemne weekly*



*Commemoration*, as ever the *Jewes* had to celebrate the *Creation* of the world, or their *deliverance* out of *Egypt*: and this may serve as a good ground to justify the *Institution* of the *Lords Day*, and the *Churches practise* in observing it: But this truth is *overstrained* being applied to the *manner of Celebration*, which was peculiar to the *Jewes*, and accommodated to the then state of the *Church*, which was (as hath beene shewed) to be held under the yoke of a strict *outward rest*, in expectation, and for the prefiguring of that *eternall rest*, which now *Christ* hath actually purchased; and therefore injuriously laid upon *Christians*, who are freed from that yoke, under which they groaned: And they may as well upon the same ground conclude against *making of fires*, and *dressing of meate* upon the Sunday, and make the gathering of a *few sticks* <sup>a</sup> upon that Day to deserve no lesse now, then hee suffered for doing the like upon the *Sabbath*. So that wee may say to those who thus argue, (as he in *S. Augustine*, upon farre better ground then he did) <sup>b</sup> *Either let us bee Christians and keepe the Lords Day, or let us bee Jewes, and observe the Sabbath.*

But is it not reason that *God* should have one whole day in seven, given unto him now, as well as heretofore? Yes certainly; but yet with such difference, as suites with the *different condition* of the *Church* that *now is*, from that which *then was*, that being guided by the *spirit of feare*, this of *love*; that in a state of *bondage*, under the unsupportable burthen of *legall Ceremonies*, this in a state

a Num. 15

b Aut simus  
Christiani,  
& Domini-  
cum cola-  
mus, aut  
simus Iudei,  
& Sabbathu  
observemus.  
S. Aug. epist.  
86.

2. Tim. 1.7



a state of liberty, and under Christs easie yoke : In a word, they *Jewes*, and we *Christians* : and this being considered, we may be said to give God a Day, no lesse now, then they then, though in that Day wee doe not so strictly observe the outward ceremoniall rest, as they were bound to doe.

Secondly, I say, that our Church is so farre from abridging God of one day in seven, that it gives more, as having appointed and consecrated divers Holy daies to the same solemne and publique worship of God, which is enjoined to be performed upon the *Lords Day*. For these (though they may admit some difference in regard of their accidentall dignity, in as much as those benefits commemorated in them are greater or lesser, yet) in regard of their essentials they are equall, as being all of them dedicated to the honour of the same God, in memory of some great and speciall benefits vouchsafed to the Church, and therefore doe goe *pari passu* in our <sup>a</sup> *Canons*, and in our ancient <sup>b</sup> *Statutes*, which require the same observance of both under the same penalty. And therefore those who stand so much for a whole Day of seven to be consecrated to God, if the worship of God were all they affected, might see that there is a compensation made for the defect which they so much complaine of in our observation on the *Lords Day*; and they themselves might doe well to take advantage, by a religious observation of these dayes, to make up their failings on the *Lords Day*: But this they are so farre from, that

<sup>a</sup> Can. 13.  
<sup>b</sup> Act for  
Vniformi-  
ty of Com-  
mon Pray-  
er, &c.



that they account the observation of these daies a breach of the *fourth Commandement*, and thinke it a sinne to make more *Holy daies* then one in *seven*. In which regard, it cannot bee judged altogether impertinent, if I here take occasion to *vindicate* the *practise* of our *Church* from their unjust censures.

And in the *first* place, I may returne their owne Argument upon them, and say; Is it not reason that God should, now under the *Gospel*, have more set daies to commemorate his benefits then one in *seven*, as well as under the *Law*? Under the *Law*, we know, they had, beside their weekly *Sabbaths*, the *Passover*, *Pentecost*, and the Feast of *Tabernacles*; and not onely those which had Gods expresse command for their Institution, but the Feast of *Parim*, and of the *Dedication*, which (as I have before shewed) were ordained by the Church, without any expresse command of God, and observed by our Saviour himselfe, whose example alone (if any thing) is sufficient to exempt us from scrupling at the like now in the time of the *Gospel*.

*Secondly*, if they will not runne cleane counter to their owne Principles, and deny the *morality* of the *fourth Commandement* altogether, they must acknowledge thus much (at least) to bee *Morall*: That there ought to bee a certaine part of our time given to God, and some dayes set apart for his publique worship: Now these (being left undetermined in the word of God) if it bee not in the power of the Church to determine them, I won-

Ames. med.  
Theoll. 2.  
cap. 15.

I.

2.



1. Cor. 14.  
40.

der how that Precept should bee observed : And if the Church upon this ground, have reason and power to appoint any one Day, why not more ? seeing her power is not limited or restrained within any other bounds but those generalls, of *decency and order* : which I presume no man will say are transgressed in the ordination of those *Holy dayes* which are observed among us.

3.

*Thirdly*, to this that such times are in the generall commanded by God ; wee may adde *two things* more , which being well considered will abundantly discharge the observation of such dayes from *superstition* : and those are,

1. Theff. 5.  
17, 18.

*First*, that the duties therein required are no other then such, as according to the word of God, ought to bee performed by all Christians : For what else is required on those daies but the solemne praiers and praises of God in the Church, joyned with the hearing of his Word, and a speciall commemoration of his benefits, which as on those daies were received ? And which of all these is not required in the word of God ? And if it bee lawfull, yea commanded, that wee should performe those duties *at all times* and upon *all occasions*, they cannot at any time whensoever they are performed, justly be termed *superstitious*, or ( which must follow by consequence ) *unlawfull*.

2. The *other thing* to bee considered is, That the grounds and occasions of the Churches determination of these duties unto those speciall dayes which wee observe, are such as deserve no lesse. As being *reall*, *great*, and *generall benefits*

vouch.



vouchsafed by God unto his Church.

*First*, they are *true* and *reall*, not imaginary fictions founded upon the fained actions, or false martyrdomes of *titular Saints*, such as are many in the *Romish Church*.

*Secondly*, they are *great*, not ordinary or common benefits, and therefore require a more then ordinary acknowledgement.

*Thirdly*, they are *generall*; the good whereof redounds, not to a few, but to the whole *body of the Church*; and so, if our acknowledgement bee answerable, it must bee *publique* and *solemne*, performed jointly by all those that are partakers of the benefits.

Now, if wee shall runne thorow the whole *Kalender*, take an impartiall view of all our *Holy dayes*, wee shall not finde so much as one among them all, of which thus much may not truely bee affirmed.

For they may almost bee ranked under two heads. *First*, such *memorable steps* in the story of our blessed *Saviour*, as by which the great worke of our *Redemption* advanced unto its happy accomplishment. *Secondly*, the memorialls of that *goodnesse* and *glory* which he afterwards manifested to the world by his holy *Apostles*, *Evangelists*, and *Martyrs*, whom he honoured so much as to make them *founders* of that *Kingdome* which cost him his dearest blood, and to count them worthy to suffer death for his sake. Concerning the former, I suppose there is none but will say in the words of the *Psalmist* (as our vulgar translation reads them)



Psal. III. 4

*Ei (sc. Deo)  
beneficiorū  
ejus solemn-  
nitatibus  
festis & di-  
ebus statu-  
tis dicamus  
sacramusq;  
memoriam  
ne volumine  
temporum  
ingrata sub-  
repat oblivio  
Aug. de  
Civ. l. 10.  
c. 4.*

Psal. I 12. 6

Prov. 10. 8

them) *The mercifull and gracious Lord hath so done his marvellous workes, that they ought to be had in remembrance. And what better meanes can bee devised then the appointing of set solemne dayes for their commemoration, I cannot see: And this was the Churches aime in appointing these daies: So S. Augustine, Wee (saith he) dedicate and consecrate to God the memory of his benefits in solemne Feasts and set daies, least in the revolution of times ingratefull forgetfulnesse should creep upon us.*

The like may bee said of the later: For if our Saviour appeared so glorious in them, and by them conveyed so great and generall blessings to his Church, what reason can bee alledged why the Church may not retaine an annuall honourable memoriall of them to the glory of him whose instruments they were? The Psalmist tells us that *the righteous shall bee had in everlasting remembrance.* And the Wiseman, *That the memory of the just shall bee blessed.* And therefore, to have some daies in which the memories of those, who were in their generations most famous for righteousness, may, with blessing, be perpetuated, is but their due and agreeable to his will who hath granted them that honour: so that we may justly solemnize the daies wherein those burning and shining lights first appeared to the world; or the daies of their departure hence, which were the daies of their happy inauguration into the Kingdome of glory, when they, both left to the Church militant the glorious example of their Christian fortitude, and became an occasion of new joy to the Church triumphant, by the



accession of *new Citizens* to that heavenly society. Either of which, afford matter sufficient of solemne joy and rejoicing to the Church, and consequently of praise and thanksgiving unto God.

*Lastly*, to convince them yet farther out of their owne principles: They allow the Church power, in the times of *great calamities*, either feared or felt, to appoint solemne daies of *fasting* and *humiliation*; and those daies they will have held as *Sabbaths extraordinary*, and that therein men are bound to abstain from their *bodily labours* according to the same straitnesse that they are bound to observe the *Sabbath*; I would gladly then know some reason why the Church should want power to ordaine the *like daies* for the celebration of *speciall benefits*, to be observed (not as *Sabbaths* which are now antiquated and no presidents for us *Christians*, but) with such a *cessation* from labours, as is necessary for the performance of the publique worship of God, and fit to accompany such solemnities of publique joy and rejoicing, to which *rest* is more naturally requisite, then to the times of *sorrow* and *humiliation*.

But it is not the having of such daies that some scruple at, or the duties required in them, for they much desire to have some daies besides the *Lords day* to meet together for the hearing of the *Word*, and for the *words* sake can be contented to endure the Liturgie of the Church. But the things which they dislike are; *first*, the *obligation* that wee put upon men for the observance of them; for they would have the *appointment* and *observation* of

4.

*Dies illi habendi videtur quasi pro Sabbatis extraordinariis.*  
Ames. Med. Theol. l. 2. c. 15.  
Reade Mr. Mason of Christian humiliation. p. 66.  
Edit. 2.

*Possum autem dies qualescunque pie converti in occasiones cultum Dei promovendi.*  
Ames. ibid. Elton. p. 117.



Idem ibid.

them to bee held a thing *indifferent* and no duty *binding* conscience. Secondly, they dislike the names that we give them, in that we stile them, *the dayes of such or such a Saint*, which to them seemes to favour of *Idolatry*; neither would they have them called *holy dayes*, or accounted more *holy* then others; forasmuch as such difference of dayes belonged to the *Lawes*, and is now under the *Gospel* taken away.

Pag. 45.

To these I answer, *first*, for the *obligation* of the *Churches commands*, and that it is not a thing *indifferent* to obey or disobey them, I have already spoken so much as may satisfie those that are not studious of contention: I onely adde now upon this occasion; that it seemes to me very ridiculous, to grant the Church a *power* of ordaining such times, and yet to require that the *observation* of them so ordained be held a thing *indifferent*. For if their *ordinance* lay no tie upon men, but leave things notwithstanding still indifferent, their power surely, is to no purpose and nothing worth.

2.

2. Touching the *names* that we give them. I say, first that the *festivalls* of the *Saints* are dedicated, not to them by whose names they are called, but to God. To him, and not them, our prayers are directed; to him our praises, though *for them*, and with reference to those blessings, which *by them* are vouchsafed unto us; Wee honour him as the Author of all that good which either they, or we by them, are partakers of: We honour them onely as his instruments, and as those who having beene *imitators* of our blessed Saviour, are worthy



patternes of our imitation. To this purpose wee finde the *Church of Smyrna* answering the like calumny raised against them by the *Jewes*, upon occasion of their affection which they expressed toward that glorious *Martyr Polycarpus*. <sup>a</sup> *These men* (say they) *are ignorant that wee cannot ever leave Christ who suffered for the salvation of the whole world, nor can we worship any other. For him we adore as the Son of God; as for the Martyrs, we worthily love them as disciples and imitators of him their Lord, for their insuperable affection toward their King and Master, whose partners also we desire to be, and to become their disciples. And thus much they might easily answer themselves out of our Church Liturgy, where there is no one word in any office appointed for any Saints day, that gives the least ground or colour to this scruple.*

3. The other imputation of *Judaisme* which they taxe us with, because we style our Christian Festivalls, *holy dayes*, hath as weake a foundation as the former. For I willingly grant them what they alleadge for the countenancing of this objection, That now under the Gospell the difference of times and dayes is no lesse taken away then of meates; That is, as we have now no meates that are uncleane either in themselves, or by reason of any positive precept given to the *Jewes*, but that they may be eaten with thanksgiving; so neither is there any day or time which in it selfe, or by reason of any such *Judaicall precept*, is now to be accounted more holy then others; all this is evident from the <sup>b</sup> places which they alleadge for this purpose: Where-  
upon

a — Ignorantes nos nec Christi unquam relinquere qui pro totius servandoti mundi salute passus est, nec alium quicquam colere, posse. Nam hunc quidem tanquam filium Dei adoramus; Martyres vero tanquam discipulos & imitatores Domini digne propter insuperabilem in regemiporum & preceptorem benevolentiam diligimus, quorum & nos consortes & discipulos fieri optamus.  
Euseb. Eccl. Hist. l. 4. c. 15.  
b Rom. 14. Gal. 4. 5. Col. 2.



upon wee conclude, that none of the *Iewish Festivalls* (not the *Sabbath* it selfe) ought to be observed by *Christians*, nor (which is more) any *Christian Festivall* to be observed after the *Iewish manner*, or with their rites and Ceremonies. And this may justly taxe them who stand either for the *Iewish Sabbath*, or which turne the *Lords day* into a *Sabbath*, exacting the same strictnesse of observance, in regard of the outward *Ceremoniall Rest*. But it can no way prejudice the Church, in consecrating dayes to the service of God, or in accounting them (though in themselves, and setting aside the *Ordinance* of the Church, they are all alike yet) in relation to the duties to be performed in them, *more holy* then others. And this they must grant, unlesse they will affirme one of these three things.

1. *First*, That the *workes* of God now under the *Gospel* are not so great, so glorious, and consequently, so worthy of set times for their *solemne remembrance*, as heretofore under the *Law*.

2. Or that the *Christian Church* hath now lesse power in appointing dayes for the *solemne worship* of God, in relation to those glorious works of his, then the *Iewish Synagogue* once had.

3. Or lastly, That the worship which we *Christians* now performe to God is not so holy, as that in the time of the *Iewish Synagogue*, and so lesse able to sanctifie the dayes in which they are performed.

But every one of these being most absurd; I conclude, that to consecrate certaine dayes, besides

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the *Lords day*, to the solemne worship of God, in memory of his *speciall blessings* vouchsafed to the Church on such daies, and to account such daies, so consecrated, *more holy* then others, is *lawfull* and *free* from all *superstition* and *Judaisme*. And however, that they who would faine affixe so *extraordinary holinesse* to the *Lords day*, should of all men have abstained from this last imputation, till they had better proved the *immediately Divine* Institution of the *Lords day*.

But I have too long digressed; yet not without cause, in as much as they, who seeme so zealous for the giving to God his due time, refuse notwithstanding to give him that, which the *regular piety* of the *Ancient* and our owne *Mother Church* hath ever, upon so sound reason, consecrated to him. I returne now to answer another Objection which they frame against the extending of our *Christian liberty*, to the use of *recreations* on the *Lords Day*.

The liberty of Christians (say they) ought to be *spirituall*, and not in *carnall* and *common* things; and therefore cannot bee extended to patronize *recreations*, or *ordinary labours* on the *Sunday*, but that they are as *unlawfull* on that day as ever they were on the *Sabbath*.

To this I answer, that *Christian liberty*, as it respects the things from which we are freed, is not *meerly spirituall*, but it extends it selfe, to *carnall* and *common* things also; for thereby we are freed not onely from the guilt, and condemnation of sinne, and the raigning power of it, which are things *spirituall*;



Gal. 4. 3.

rituall, but also from the servitude of the *Ceremoniall Law*, which among other respects which it had, was as a *Schoole-Master*, or *Tutour*, whereby the Church in her nonage or infancie, was to bee kept under the *Elements of the world*, (as the *Apostle* calls them) that is, tied to the observation of *daies, and moneths, and yeares, and meats, and drinks*; which being in themselves indifferent, were yet forbidden the Church of those times, that their *bondage* under these might nourish in them the hope and expectation of the promised *Messias*, in whom they were to have deliverance, and so lead, or rather drive them to beleieve in Him. Now

Gal. 4. 4.

when the fulnesse of time was come, and that Christ was exhibited, the Church being then no longer under age, is not subject to those observances, but for any tie of that *Law of Moses* now upon it, enjoines the free use and exercise of these things as indifferent. As then there were many things, which, in themselves, and to us, now are indifferent, prohibited to the Jewes; so as they might not eate of all *meates*, though otherwise wholesome; they might not weare all kinde of *garments*, though usefull and profitable, &c. So there were some *workes* in themselves not sinfull, nor at other times unlawfull, prohibited to bee done at some *speciall times*, in regard of the peculiar observance then due to those times, which now, when those times cease to bee observed, can by no meanes bee accounted sinfull, or unlawfull. Granting therefore that *ordinary labours*, and all *bodily recreations* were on the *Sabbath* unlawfull, yet being in themselves

nor



not ſinfull, and ſo under the Goſpel indifferent, they cannot be ſo upon our *Sunday*.

I anſwer further, that I know no reaſon why *honeſt recreations, moderate feaſting, and ſuch like expreſſions of rejoicing*, may not fitly be counted a part of the externall obſervance and ſanctification of this day; in as much as it is ſolemnized in memory of the *Reſurrection* of our *Bleſſed Saviour*, and ſo our *redemption* fully wrought, to which we may (with *S. Auguſtine*) apply that of the *Pſalmiſt*, *This is the day which the Lord hath made, wee will re-joyce and bee glad in it.* And as on the day of his *Paſſion*, and other daies appointed for *ſolemne humiliation*, wee expreſſe the ſorow of our hearts by our mourning and neglected attire, by *faſting*, and abridging our ſelves of thoſe delights, which uſe to reſreſh our natures; at which times *The voice of mirth, and the voice of gladneſſe, the voice of the Bridegroom, and the voice of the Bride* are *unſeaſonable*; ſo on the day of his *reſurrection* to expreſſe our joy, and rejoicing by our arraying our ſelves in our *beſt attire*, by *Feaſting*, and other acts of cheerfulneſſe, is moſt agreeable to the ſolemnity of that Day. Of which we may ſay in the words of *Nehemiah* and *Ezra*, *This day is holy unto the Lord your God; mourne not, nor weepe — but — eate of the fat, and drinke of the ſweet, and ſend portions to them for whom nothing is prepared, for this day is holy unto the Lord.* And however ſome men will have every *faſting day a Sabbath*, and every *Lords day a faſting day* (not allowing either the dreſſing, or liberrall uſe of Gods creatures, and therefore judging it

Pſal. 118.  
24.

after. 25. 10

6 Joel 2. 16

Neh 8. 9,  
10.



a Die Domi-  
nico jejuna-  
re nefas  
ducimus.

Tertul. de  
Cor. Mil. c. 3.  
Concil. Gāg.  
can. 18. Car-  
thag. 4. Can.  
64.

b Jusellus  
in cod. Can.  
not. in Can.  
70.

inconvenient to celebrate marriages on that day) yet the Church of God in better times<sup>a</sup> condemned *Fasting* on the *Lords Day* as unlawfull, and most incongruous and disagreeable to the use of that Day, which was ordained as a *Festivall*, and day of mirth and rejoicing: For which end also the Church in her most ancient times, had on that Day their <sup>b</sup> *Agapa*, or *Love-feasts*, as for the refreshing of the poore, and for the nourishing of mutuall love and amity, so also for the unanimous expression of joy in all sober mirth, and in the free (though temperate) use of Gods creatures. Upon which ground (doubtlesse) we may conclude the lawfulnessse of the use of such *recreations*, *feastings*, and other testifications of *rejoicing* upon the *Lords Day*, as are in themselves *honest*, and are so used as they prove *no hindrances* to the service of G O D, which is the proper *worke* of the Day.

Besides, even the *Jewes* themselves (though out of superstition, they did for the most part over-doe this Precept of the *Sabbath*, abstaining from those things, which they might have done, without any violation of Gods commandement, yet) accounted their *Sabbath a Feast*, not a *Fast*; a day of *rejoicing*, and not of *sorrow*, or *humiliation*; and judged it not unlawfull to make *Feasts* upon that Day, as is evident by that Feast made upon the *Sabbath*, by a chiefe *Pharisee* (one of their strictest *Sabbatarians*) whereat our *Saviour* himselfe (who was no *Sabbath-breaker*) vouchsafed his presence among many others that were invited. And *Paulus Burgensis* (himselfe a *Jew*) reports, that the *Jewes*

Luk. 14. 1.

Addit. 4. in  
Exod. 20.



held themselves bound to eate three meales that day, which on other dayes they used not. And *Lyranus* (another of the same Nation) saith, That the *Hebrew Doctors* held that the word *Remember* was prefixed to this *Commandement*, that if they had any pretious garment, or any other thing of price, They should remember to keepe it till the *Sabbath*, to give it at first a *Sabbath-dayes* wearing. I am not of their minde, but thinke that word prefixed for higher, and more important reasons: yet I verily beleieve that their conceit did speak their usuall custome of apparelling themselves in their most costly and best garments, as best besitting the joy of that high *Festivall*, which (as one hath well observed) hath this singular priviledge to be a day of rest and holinesse; of delight, and Feasting unto the world; and therefore (saith hee) *This day is not described by evening and morning, as were the other six which consisted of light and darknesse: but this is all day, or light, figuring out our perpetuall joyes.* And, no question, but, that Day which was the memoriall of Gods resting from his worke, when he rejoiced in the works of his hands, (so the *Chaldee Paraphrast* expounds Gods resting on the seaventh day) and of the deliverance from the *Egyptian* Bondage, was celebrated with mirth, and rejoycing: so that I can hardly be induced to thinke, that on their *Sabbath* day, they were bound to abstaine from all kinde of recreations, but that they did, or at least might, use such expressions of joy and mirth, as at their other *Festivalls* were usuall among them; as *Feasting, Singing, Dancing*, and the like: which,

*Ainsworth*  
in *Gen. 2.3.*

*Esay 60.20*  
*Rev. 21.25*

*Psa. 104.31*  
*Gen. 2.2.*



which, I conceive, were no way forbidden in the *Commandement*, which onely seemes to ayme at *workes of toyle* or such as are *servile*, or undertaken for *profit* or *gaine*, or at least that might *hinder* them in the *service* of *God*: and not to exclude all *recreations*, which (though they may, haply, in a large sense be termed *works*, yet) being such as doe *refresh*, not *weary* nature, and being so used, as that the worship of *God* might notwithstanding be duly & solemnly performed, cannot be said to crosse the *intent* of the *Law*, which was the decent and solemn service of *God*, and the restification of their freedome from *Egyptian* servitude.

But let this passe as a private conceit, yet sure I am, that *Tostatus* (whom Doctor *Willet* approves) saith, *They were not bound to attend all the day upon Gods service*. And the same Doctor *Willet* expounding these words: *Abide yee every man in his place; Let no man goe out of his place on the seaventh day*, saith, *They were not to goe forth, that is, with intent to gather Manna, which lay round about the Hoast, or to doe any other businesse: they were not forbidden all kinde of walking, and going out for their solace and recreation*. Certainly then, Christians cannot justly be blamed, if on the *Lords day* *God* be solemnly and decently served at *fit times*, and no other worke entertained to the hinderance of this, though every moment of that Day be not spent in performance of the acts of *Gods* worship, nor the vacant space observed with a *superstitious* rest, which shall exclude all other works, and all, even lawfull recreations, which to exact at the hands of

*Tostatus*  
*Qu. 12. in*  
*Exod.*  
*Exo. 16. 29*



Christians, what is it but to surpasse the Jewes in superstition about the Sabbath, and having onely changed the day, ( in dishonour and contempt of the Jewes,) to require notwithstanding the same Ceremoniality of observance? which what fruits it hath had, or can have, I cannot see, save the engendring of endlesse scruples, and inextricable doubts, and the needlesse wounding of the consciences of many well meaning people, when they have no sure guide to direct their practise, and when that which is required is beyond the ability of mortalls to performe. For I will appeale to the consciences of these rigid *Taskmasters*, whether ever they, or any other did yet, or could possibly keep the *Lords day*, in that *strict manner* as they urge it? But, haply this little moves them, who being taught that it is *impossible to keep Gods Commandements*, will therefore the rather bee induced to thinke, it is *commanded*, because they are *unable* to keepe it. Yet sure our *Saviour* would never have stiled his *yoke easie*, and his *burthen light*, had this strict observance of the *Lords day* been a part of it, and *Gods Commandements*, so as hee now under the Gospel requires them to bee done, and with the assistance of his grace, wherewith he seconds them ( whatever man rashly say of them ) *are not grievous*, much lesse impossible to be done.

To set downe briefly and plainly, that which in more words hath been hitherto driven at: and it is but this. There are three things considerable in the *Sunday* or *Lords day*. 1. *A Day*. 2. *That Day*. 3. *The manner of celebrating it*. The first is Gods

Mat. II. 30

1. Ioh. 5. 3.



*immediate Precept.* The other two not so, but *mediate* and by the power he hath given to his Church. *First*, God commanded *some time* wherein men setting aside all worldly businesse and thoughts, should apply themselves to the duties of his solemne and publique Worship, and this is the *substance*, or that which is *Morall*, in the *fourth Commandement*. *Secondly*, the *Custom*, or *Constitution* of the Church, warranted by the *Apostles* practise, and the honour vouchsafed unto it by our *Saviour* himselfe, determined that time or day to the *Sunday*, or first day of the weeke; and secondly, prescribed *how* and *when*, for the decent time and manner of performing those duties.

By these our liberty is limited, which must not be (without necessity) extended to the violation of either of them: Hence then, 1. Hee sinnes that doth not separate *some time* for God, &c. as violating the *immediate precept* of God in the *fourth Commandement*. 2. He sinnes no lesse, that, for this end, observes not the *Sunday*, and that in that decent manner, which the nature of the duties, and the authority of the Church hath enjoined; and this hee doth in two respects. *First*, because hee violates Gods *mediate Command*, who hath authorized the Church in *his right*, and by *his power* to ordaine such things; so that, to neglect the Church in this case, is to neglect God. *Secondly*, because the *immediate Precept* of God is wrapt up in the *Precept of the Church*: by which, that which by him was left *indefinite*, is defined, and determined.

But that liberty either for ordinary labours, or honest



honest recreations, which may stand with the observation of these *Precepts*, no man can justly account sinfull, unlesse hee can produce (not the phantasies of some Zelotes, or the opinion of this or that man, though accounted never so good or learned, but ) some other *Precept* given by God, or those whom God hath commanded us to obey: For it is an undoubted Maxime, which the *Apostle* delivers: *Where no Law is, there is no transgression.* The prohibition of the *Law* onely is that, whereby things are exempted from our power and liberty, which otherwise (except in case of scandal) remaines intire.

Rom. 4.15

And this alone is sufficient to terminate this *Dispute*, upon which we will joine issue with those that are contrary minded, being not more confident that they can shew no *binding Precept* for the restraining of our *Christian liberty* in this case, then willing to retract what hath been said, if they shall prove themselves able to doe it.

**FINIS.**



March. 10. 1640/1.  
This day there was an order made by the  
Lords that Doctor Pocklington's Books of Sundays  
of Sabbath, & for the Altar shall be all burnt  
want being signed to the Sheriff of London  
to see the same performed; & that Doctor Brown  
chaplain to the Archbishop, shall like wife by  
order of the Lords make his recantation  
for the Licencing of these Books in a Sermon  
to be preached on Sunday come three weeks  
at Saint Margarets church at Westminster  
there being three Bishops appointed as judges  
to report to the house whether the said re-  
cantation be so full & satisfactory as it ought  
to be. Diurnal Occurrences. 1641. p. 56. 41.  
July. 6. 1781. B.

1 Cor. 16:1, 340



## Sunday-keepers' Claims:

Sabbath instituted at Creation, but not "the 7<sup>th</sup>. Only One 7<sup>th</sup>  
Answered on p. 335.

Christ alone could change Sabb. to Sund. So He must have done  
Answered on p. 336. "My name must be in his testament"

1 Cor. 16:1, 2. No Meeting, nor any "religious worship".  
pp. 340, 341.

## Author's challenges:

Show one text where Christ changed the day, or  
admit Christ was not faithful in His house. Heb. 3:1-6.  
p. 337

Show a text in Scripture, or admit Bible is not complete  
guide for Christian life and worship. p. 339.